THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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From the Poems of Mrs. Sigourney.

"'T was but a Babe."

I ASK'D them why the verdant turf was riven
From its young rooting, and with silent lip
They pointed to a new-made chasm among
The marble-pillar'd mansions of the dead.
Who goeth to his rest in yon damp couch?
The tearless crowd past on—"'t was but a babe."
A babe!—And poise ye in the rigid scales
Of calculation, the fond bosom's wealth?
Rating its priceless idols as ye weigh
Such merchandise as moth and rust corrupt,
Or the rude robber steals? Ye mete out grief,
Perchance, when youth, maturity or age,
Sink in the thronging tomb, but when the breath
Grows icy on the lip of innocence
Repress your measured sympathies, and say
"'*T was but a babe.*"
What know ye of *her* love
Who patient watcheth till the stars grow dim
Over her drooping infant, with an eye
Bright as unchanging Hope if *his* repose?
What know ye of *her* wo who sought no joy
More exquisite, than on his placid brow
To trace the glow of health, and drink at dawn
The thrilling lustre of his waking smile?
Go ask that musing father why yon grave,
So narrow and so noteless, might not close
Without a tear?
And though his lip be mute,
Feeling the poverty of speech, to give
Fit answer to thee, still his pallid brow
And the deep agonizing prayer that loads
Midnight's dark wing to *him* the GOD of strength,
May satisfy thy question.
Ye who mourn
Whene'er yon vacant cradle, or the robes
That deck'd the lost one's form, call back a tide
Of alienated joy, can ye not trust
Your treasure to *His* arms, whose changeless care
Passeth a mother's love? Can ye not hope,
When a few hasting years their course have run,
To go to him, though he no more on earth
Returns to you?
And when glad Faith doth catch
Some echo of celestial harmonies,
Archangels' praises, with the high response
Of cherubim, and seraphim, oh think—
Think that your babe is there.

THE CHURCHMAN.

SANDWICH ISLANDS.

EPISCOPALIANS have not been conspicuous for their efforts in the cause of Foreign Missions. Many of them, it is well known, are averse to such missions, or rather, we should say, averse, in the present state of the Church, to making any efforts to plant or sustain them. This reluctance originates in no inadequate estimate of the magnitude of the missionary enterprise; in no wish to narrow its limits, or restrain a spirit of benevolence co-extensive with the human race. Much less is it owing to any apathy in their Master's service. It is rather to be attributed to the present, pressing, overwhelming calls of a new and rapidly growing country. The alarming extent of these wants can hardly be estimated by Christian philanthropists abroad—whose writings have done much to form the tone of public feeling in this country—but here, where they are known and felt, it is natural that they should press upon American Christians the conviction that the evangelization of the West is peculiarly, if not exclusively, their duty. Combined with this are the ties of proximity and kindred, and the greater probability of immediate and large success among minds already active, and becoming dead and dreadfully perverted from the accumulation of ignorance, all pressing on us the duty of concentrating our efforts on our home population. Is it strange that these considerations have tended to work in Episcopalians generally a hearty preference for Domestic Missions over Foreign? Still we have been anxious spectators of what is doing abroad, and have rejoiced whenever we have witnessed the success of our brethren of other denominations. We have wished, and still wish to ascertain the results of these missions; for the prospect of success is a consideration which a laborer is naturally desirous to take into account. All that can throw satisfactory light on this subject we wish to bring forward. We wish neither to eulogize nor disparage Foreign Missions considered as distinct from Domestic, but we wish to know how they work. We some time ago published a copy of a letter from a Missionary in the Sandwich Islands to a friend in this country, which appeared in the *Presbyterian*. This gave a very favorable account of the state of Christianity in the islands, and excited, we are persuaded, no other feeling in the mind of our readers than that of gratitude to GOD for such an extension of the Redeemer's kingdom. It was republished in the Protestant Episcopalian, and called forth such an expression of sentiment from a contributor to that periodical. We shall now publish a document which gives a different picture. It does not come from an enemy to religion, or from any whose feelings or opinions can impeach his testimony. We listen to the unfavorable statements of travellers on such subjects with doubt and reluctance. It is an official communication of one of the missionaries—and from his office (Principal of the High School at Lahaina) we should suppose a competent witness—to the American Board of Foreign Missions. We take the article from the Christian Register, but it is there said to be copied from the Appendix to the Twenty-fifth Annual Report of the American Board. We publish it, we confess, with a feeling of disappointment and sorrow, and with no other view than to throw light on the present state of missions among the Heathen: and we shall be very happy to publish any counter or explanatory statement equally well authenticated. Mr. Lorrin Andrews, the name of the writer, reports to the Society in this country as follows:

'Several of us have frequently conversed on the subject of Lancasterian schools, as being suited well to the wants of this people; but I believe there is now more hesitancy in saying so, however we may feel. It is well known that, on the Lancasterian plan of conducting schools, much depends on the faithfulness of monitors. But at the Sandwich Islands there is no word for *faithfulness* in the language; of course the *thing* does not exist. And it is now my own opinion, after two years' experience in teaching and introducing this system as far as I could, that if a school should be instituted entirely on this plan it would fail. In the High School I employ some native assistants, but they act the part of professors rather than that of monitors.

It is remarkable that we are obliged to teach in a formal manner many things to this people which are easily understood by the most illiterate in civilized countries, or which they would find out by inference. And we are called upon frequently to answer questions which appears to us foolish. To mention only one: about three months ago, the wife of Kauwa, one of the Society Islands teachers, died; a very respectable, and I believe a pious woman. She died on a Sabbath-day. Some few days after her death the question was agitated among our Lahaina church members, whether or no she could now be happy? And the conclusion pretty generally, if not universally, was, that she must be miserable, since the last act of her life consisted in dying on the Sabbath; in other words, breaking the Sabbath; and as they had been taught that there was no repentance after death, it was not discoverable at all by them how she could be saved. This reasoning was among the best informed people of Lahaina, who have enjoyed almost ten years of faithful instruction. Kaio, my teacher, who for thought, reflection, and knowledge of the Scriptures, stands third, if not second, on the islands, was completely puzzled with the question, and came to me for a solution.

Mokee, the teacher of the Princess' school, is a young man of some considerable mind when led on to think, but knows not how to spur up himself. In 1828, he was taught, with many others, the ground rules of arithmetic on the old plan, as far as into Reduction. He has continued teaching school ever since. At his examination in 1832, he had not added a single new sum, and probably had not gained a single new idea respecting arithmetic, though he had been teaching it at least every week for nearly four years. It ought to be stated, however, that they have no use for arithmetic in their ordinary transactions. They have very little buying and selling among themselves, and hence there is no stimulus, except the love of thinking, which is here considered a burden instead of a pleasure.

The worst thing in their *reading* is, that they get no ideas. I have taken great pains to ascertain this fact, and I am convinced that ninety out of a hundred that are called readers, hardly know that any meaning *ought* to be attached to the words. Indeed, a great many think there is a kind of mystery, or perhaps magic, in reading. Their notion is, that they must say over a word or two, or a sentence, and then from some quarter or another a thought will come to them; that is, when we have any thought at all. I have spent hours at a time in the High School, trying to make the scholars believe that a word written on paper, or printed in a book, meant just the same thing as when spoken with the mouth.

From several things it is manifest to me, that the common readers understand but very little of what they read. For, *first*, they are not able after reading a sentence or paragraph, to tell any thing about it. The following is an instance not long ago. "Abraham died, being a hundred and seventy-five years old." I immediately asked, "How old was Abraham when he died?" The scholar replied, "I don't know; I never heard; how should I know?" *Secondly*, when they miscall a word, or make a blunder, so as to make perfect nonsense or a falsehood, they pay no attention to it, nor do they ever think of recalling it. *Thirdly*, it is universally the case, that when a scholar gets a little forward, and begins to know that there is a meaning in a book, or in words printed, he turns back when he makes a mistake, and corrects it. And the doing so is generally the first sign that they begin to get ideas in reading.

Oral instruction is better understood; though a wrong construction is put upon many things said in our preaching. A few months ago I preached at Kanipale, about eight miles from Lahaina; congregation about 1500. I took uncommon pains to make my sermon clear; it was written. The text was, "JESUS stood and cried, If any man thirst, let him come to me and drink." The body of the sermon was taken up in running a parallel between the feelings, conduct and fears of a man perishing with thirst, and one earnestly seeking the salvation of his soul; and I supposed a man perishing with thirst on the top of the mountain near us. I thought the sermon must be understood. After meeting was out, a respectable looking man followed me into the house, and after sitting a minute said to me, "What is the name of that man who lived on the mountain?" Without replying directly to his question, I said, "Did you hear my sermon?" He replied, "Yes." "Did you understand it?" "Yes, it was exceedingly plain." "Well," said I, "what did you learn from it?" "Why," said he, "there were two men, one upon a mountain and one on the sea-shore here; the one on the mountain was thirsty, and wanted the other to bring him some water." "Was this all you heard?" He replied, "Yes, that was all of it." Besides losing the whole tenor of the sermon, the man on the sea-shore was from his own imagination.

It ought to be stated that little time is spent in school. Those teachers who pretend to have school every day, (and they are very few,) have it only five days in the week, and not more than a half hour, or at most an hour at a time. And besides, they have long vacations. But the common practice is to have school only two or three days in the week, and about an hour at a time. Thus they go on till a proclamation is made by a governor or a missionary, to prepare for examination, then they wake up and make a real push for several days, if so many are allowed. Their memories are literally crammed with this and that to make a show. After examination is over, or rather exhibition, all is forgotten, they go on as before, until again summoned to examination.

It should be kept in mind, that the scholars in the native schools are in totally different circumstances from scholars in any other country or age. The great majority are adults, grown up in all the ignorance of Heathenism; and the native teachers are dark-minded, ignorant men just like their pupils, and perhaps do not know any more than they. The mass of people gain nothing from conversation with those who are better informed, as in enlightened countries, for they are all alike unthinking. A person born and raised in a Christian country, though he should never go to school, or learn a letter, has unspeakable advantages for mental improvement above this people.

It is my opinion that the people attach very little if any more meaning to what they commit to memory, than to what they read. I mention only one fact that we have all noticed as singular. No chapter in all the New Testament has interested the people so much, as the genealogies in the first of Matthew and the third of Luke, and none have they been more desirous to commit to memory. The rows of figures also put down as sums in the little Arithmetic, have all been very accurately committed to memory, without the least idea of the nature or design of numerical figures, except the name and numerical value.

Instances of unfaithfulness of teachers are innumerable. I only mention two, though I might mention multitudes. They occur under my own observation every day.

Miss Ogden has had a school for children in Lahaina for two or three years, for which she occasionally employs native assistants. Not long since she employed Kaamoku, an experienced teacher and good woman, to teach a class. A few minutes after, passing by that class, Miss Ogden perceived the teacher standing in front of a little child, holding the book right end up to herself, and wrong end up to the child, and teaching it to read the words backward.

Dr. Judd a short time ago, sent one of his most trusty scholars to hear a class read. On looking about the school, he perceived the man teaching a boy to read from the bottom of the page upward in the Testament.

The truth is, the people have been taught *any how*, so they are able, (if able at all) to read *any how*. It is a very common thing to see two, three, four, and sometimes as many as six persons, all reading out of one book at the same time, all reading loud, and each in a different place. When six are reading at once, the process is this. The book is laid down on the ground; or if in a house, in the middle of the room at the centre. The persons then prostrate themselves around as radii from that centre, with their heads over the book. Hence to some the book must be right end up, to others wrong end up, and others must read toward them, or from them, as the case may be. They always read loud in all cases, and generally each reads in a different place, though within the compass of the two pages spread before them. I have never noticed a native read silently to himself, and get any idea whatever. These remarks apply particularly to the best scholars on the islands.

The following is a pleasing specimen of memory, reflection, &c. A year or two after Mr. Richards was stationed at Lahaina, Hoapili and some other chiefs in conversation with Mr. Richards, inquired the name of the wood, of which the sheeves in the pulley blocks of the ship were made. Mr. Richards told them we called it *lignum vitæ*. This, however, they could not frame to pronounce, so Mr. Richards gave the interpretation in their own language, thus, *laau o ke ola*, i. e. *wood* or *tree of life*. The conversation passed off, and nothing more was thought of it. During the second summer after I came to the islands, (that is, three or four years after the above conversation,) Mr. Richards and his family spent several months at Honolulu superintending the printing of Acts and Genesis, and left me the only missionary at Maui. As the sheets of the above works were printed off, Mr. Richards sent me a few, and I distributed them among the chiefs. Not many days after I had given out several numbers of the first sheet of Genesis, while I was lying on my bed in great agony with the sick headach, Hoapili the governor, Kealiiahonui, Kehekili, and some of the lower classes of chiefs with their attendants, to the number of thirty or more, came to my house, inquiring very earnestly for me. Mrs. Andrews told them I was sick, and unable to get up. They inquired whether I was able to talk? Mrs. Andrews told them I could speak, but it would give me great pain to converse much. They seemed unwilling to go, and it was evident that they had business which in their estimation was of importance. With Mrs. Andrews' assistance I got up and went out into the room where they were all sitting. At this time I could converse but poorly in Hawaiian, though I could read and write it some. They commenced their inquiries by talking about ships and sails and ropes and pullies; at least this was all I could make of it. However, by perseverance, they led me along from one thing to another about a ship, until they came to a pulley. "Well, do you know the little wheel inside?" Yes. "What sort of wood do you call it?" I said *we* called it *lignum vitæ*. "O," said they with a great deal of satisfaction, "that is what Mr. Richards told us." They now began to pronounce it, calling the words any thing and every thing except *lignum vitæ*. After a few minutes spent in trying to pronounce these words, and in correcting each others' pronunciation, they asked me what the meaning of it was in *their* language. I told them, *laau o ke ola*. Here again they expressed great satisfaction, saying, "So Mr. Richards told us." And now every one who had it, pulled out of his pocket the first sheet of Genesis, and turned to the 2d chapter and 9th verse, and inquired *if the* LAAU O KE OLA (tree of life) *there mentioned, was the same as that of which the little wheels in the pullies of ships were made?*

To get this question solved, was the object of their visit. The conversation lasted about an hour, and the excitement in my mind, together with the result, nearly cured my headach.'

From Abbott's Fire-side Series.

CHINA AND THE ENGLISH.

MARCO POLO.

ABOUT five hundred years ago, when the commerce between Europe and the East was carried on through the great commercial cities of the Mediterranean, two brothers, by the names of Nicolo and Matteo Polo, set off together from Venice, their home, to seek their fortunes as travelling merchants to Asia. They went first to Constantinople, taking with them such merchandise as jewelry, and other articles of great value, compared with their weight and size; for the modes of transportation were difficult and precarious. They passed on from Constantinople to the Black Sea, stopping to trade at its more important ports, and then pursued their journey northward and eastward, until they reached the court of a powerful Tartar prince, whose domain extended over that part of the world.

This journey took place not long after the time of the celebrated Tartar conqueror, Ghengis Khan, who overran all Asia from the River Volga to the China Sea. His dominions were now, however, divided among his descendants: one, by the name of Kublai Khan, whose seat of government was on the confines of China, being considered as holding the highest power, was called the grand khan, the latter word, in their language, signifying *chief*. The merchants remained for some time in the vicinity of the Caspian, but unfortunately, or rather, very fortunately, as appeared in the result, it happened that a war broke out between the subordinate Tartar princes, which rendered their return unsafe. They moved, therefore, slowly on, endeavoring to take a large circuit around the disturbed countries, and thus get back to Constantinople. While on their way, in the attempt to execute this plan, they were met, at the city of Bokhara, by an envoy or ambassador, who was going from one of the western khans to the grand khan, Kublai, in the east. The envoy invited our Italian merchants to accompany him. He seemed to be gratified at meeting them and conversing with them; for they had by this time learned the Tartar language. He assured them, also, that if they would accompany him across the continent to the court of the Emperor, they would be honorably received, and would be recompensed by valuable presents. The travellers seem to have hesitated about embarking on so distant an expedition; but the way for return to their homes appeared to be cut off, and they at length determined to accede to the ambassador's proposal. They accordingly set out with him, attended by a considerable train of servants and companions, and directed their course into the heart of the continent. They passed rivers and mountains, and almost boundless wastes; and, after a year of fatigue and hardship, they reached the residence of the Emperor.

The envoy was not mistaken in regard to the manner in which the monarch would receive his guests. They were the first Italians who had ever made their way into his country; and Italy, from various causes, was at this time one of the most important countries in Europe. The Emperor had many interviews with them, making inquiries about their parts of the world, the various Christian princes, their relative consequence, the extent of their dominions, the manner in which justice was administered in their several kingdoms, how they conducted themselves in warfare; and, above all, he questioned them particularly respecting the Pope, the affairs of the Church, and the nature of the Christian religion, the doctrines, the duties, and the modes of worship, which it prescribes.

After remaining a considerable time with the Tartar or Chinese Emperor,—for his empire included China,—they began to think of their return. The Emperor determined to send one of his officers with them, as an ambassador to the Pope, to request, as the travellers say, "that his Holiness would send him one hundred men of learning, thoroughly acquainted with the principles of the Christian religion, as well as with the seven sciences, and qualified to prove to the learned of his dominions, by just and fair argument, that the faith professed by the Christians is superior to, and founded upon more evidence than any other." He gave them some other commissions, such as that they should bring him some of the holy oil with which the lamp was kept constantly burning before the sepulchre of the Saviour at Jerusalem, of whose wonderful virtues the Italians had probably informed him. He gave them letters to the Pope, written in the Tartarian language, and furnished them also with "a golden tablet, displaying the imperial cipher, according to the usage established by his Majesty, in virtue of which, the person bearing it, together with his whole company, are safely conveyed and escorted from station to station, by the governors of all the places within the imperial dominions."

These arrangements being made, the travellers set out on their return. In a few days, however, the officer who had been commissioned to accompany them, fell sick; and it was found necessary, as they say, to leave him behind. The travellers themselves, with their own company, came on. Their golden tablet secured them a passage, provisions, escorts, every thing that was necessary; and so slow and tedious was their travelling, that for *three years* they turned their route toward the West, before they reached the European waters. At length, however, they arrived at a port upon the Black Sea, whence they went by water to Acre, an important town upon the eastern coast of the Mediterranean, where they found themselves once more in Christendom. They learned here that the Pope was dead, which, of course, made it necessary to suspend the execution of their commission from the Chinese Emperor until a successor should be appointed; and in the meantime they set sail, as soon as possible, for their home. Nearly twenty years had elapsed since their departure: of course they must have expected some changes. The principal one of importance to our future narrative was, that Nicholas, one of the brothers, instead of being welcomed by the wife whom he had left, was received by a son nineteen years of age, whom he had never before seen. The former had died, and the latter been born, a few months after the commencement of the husband's wanderings. The young man's name was Marco Polo, or, as we should say in English, Mark Paul; and it is his name which we have placed at the head of this chapter; for it is chiefly his adventures which it is the object of the chapter to describe.

(To be continued.)

From the Gambier Observer.

TRAVELLING ON THE SABBATH.

THIS is a practice which prevails most lamentably, even among professors of religion. The plea is necessity. Let us admit it for a moment:—What kind of necessity is it? Not surely a physical necessity. No man will say he is forced out of his house, and driven along the road, by some invisible agency which he cannot resist. We must first suppose, that the powers of darkness had, by some mighty effort, re-instated themselves in the dominion which in early times they exercised over the bodies and bodily actions of men, before we could admit a compulsion like this. And, by the way, it may be worth inquiring, whether, if they *were* allowed to resume this power, they would not exercise it in this manner, as likely as in any other;—whether they would not be pleased to show their detestation of holy time, and their opposition to the wise and merciful Being who appointed it, by bringing out their victims into the streets and highways as on common days, converting the season of rest and religious peace, into one of toil and travel. No doubt Satan has felt the Sabbath to be an irksome season, from the creation to the present moment, and if he had the power, would speedily show it in the manner stated, or in any other tending as naturally to abolish its observance.

But if the necessity is not physical, it is moral; if it does not act upon the body, it acts upon the mind. Now what is this moral—this mental necessity? The question is worth an answer. It especially deserves it of the professing Christian, who is seen travelling for secular purposes on the Lord's day. It sometimes happens, that we quiet our consciences by the opiate of an obscure and ill-defined term. The professed Christian, as booted and spurred he comes forth to mount his horse on Sunday morning, has his attention arrested by the comparative stillness which prevails. The incompatibility of his undertaking with the season, strikes him. Immediately a feeling of self-reproach arises, which leaves him ill at ease. Now such a feeling he cannot allow himself violently to tread under foot, by a direct assertion of its frivolousness or falsehood: he would rather lay the spirit by incantation. Accordingly he whispers to himself, "It is absolutely necessary." They are potent words, and give him peace immediately. He mounts his horse with an unburdened mind, and travels on till sun-set, breaking GOD's commandment with a light heart, *because it is absolutely necessary.*

But what, we ask again, is this necessity?—We propose the question, and wish every reader, whether or not a professor of religion, to answer for himself. We cannot state what is its form in particular cases; the most we can do is to describe its general nature. Closely analyzed it will be found, perhaps, in ninety-nine cases out of a hundred, to be resolvable into this—the impulsion of some earthly interest, the securing of which is preferred to the observance of GOD's command. There is nothing irresistible about it. The man is free to choose, and he does *not* choose the good part. The necessity which sways him is an unwillingness to suffer any temporal loss or inconvenience. There is a necessity on the other side—that of avoiding the breach of GOD's command, the dishonoring of his name, the disgracing of the Christian profession, the setting a bad example, the secularizing and corrupting of the individual's own heart. But these considerations can be set aside. The only absolute necessity is, that holy time should be desecrated, and the things of this world preferred to those of eternity.

COMMUNICATIONS.

For the Churchman.

TRAITS AND TENDENCIES OF AMERICA AND OF THE WEST.

WITH our beloved country, as with all human things, it happens that a strange mingling of influences partly evil and partly good, is every where to be found. These opposing elements are milder in the older settlements, and meet, respectively, perhaps, with more to impede their progress. But in the west, nearly every tendency is strong, and not only strong but precipitant. What is doing and going on, is doing and going on powerfully and rapidly. It is the part of Christian wisdom to estimate aright the character and the direction of these influences, and then to bend every effort to weaken, to turn aside or to destroy all evil tendencies, and to foster, cherish and aid all the good.

The tendency to a disregard for the restraints of moral obligation and of the sacred offices and institutions of religion—to endless subdivisions and conflicts amongst sects—to the bitterness of controversy, and the poison of false and unsound doctrine, should be met, not by the array of direct opposition, but by stirring and steady efforts to elevate the character of religious teachers, to promote the cause of CHRIST and his Church, and to preach CHRIST and him crucified as the only Saviour.

All this, most evidently, can best be done by falling in with those traits and tendencies, which are powerful and many, of our country and of the west, setting in safe and salutary directions. There is a tendency to perfect toleration of all opinions, good or ill. Let the good be circulated with untiring industry and in the greatest profusion through the press. There is a tendency to free inquiry. Let its licentiousness be checked, and let the sources of correct information be opened without limit and without stint.

And the appeal is calmly and solemnly made to the readers of these hasty and brief articles, whether a return to the doctrines and practices of the primitive age, the establishment of a pure Apostolic Episcopal Church, and the education of a great company of faithful ministers, commissioned of GOD to preach the same doctrines, to sustain the same Church, and administer the same ordinances which were held and cherished by the first followers of the Redeemer, is not the very way to bless the west, and all its highest and dearest interests? In a word, does not the Episcopal Church stand on high vantage ground, between the errors of Romanists on the one hand, and the departures from sound doctrine on the part of some Protestants on the other, entitling her to the designation of the Ark of Refuge for all judicious and sober Christians?

The destiny of our country is high. Could it be aided in ascending still higher by any influence, more certainly, than by the labors of a great company of preachers filling up the outlines of order and of form in the Episcopal Church; with the spirit of a living ministry worthy of having come down from the apostolic age, and even worthy of a heavenly origin, in that grace of our Lord JESUS CHRIST which is assured to the Church by his precious promises, even to the end of the world? A. C—N.

Philadelphia, Feb. 7, 1835.

For the Churchman.

AN EFFECTUAL WAY OF PROMOTING DOMESTIC MISSIONS.—NO. II.

ANOTHER reason why Foreign Missions are so well calculated to generate a missionary spirit, is their *adaptation to the various views of men*. An adaptation which, were it of human contrivance, would be deemed strictly philosophical. As it is said by an Apostle respecting the estimation of days, "One man esteemeth one day above another, another esteemeth every day alike," so may it be said in respect to missions. Very many Christians have a partiality great or small for some particular field of evangelical labor. One is decided that our first object should be to reform those who are in a most civilized state, because they are best fitted for the reception of Christianity, and therefore success would be more certain. Another contends that the most demoralized and degraded first demand our attention, because their wants are greatest and nothing can effectually relieve them but the renovating influence of the word and Spirit of GOD. One has had his sympathies powerfully awakened by a description of the horrors of a heathen superstition which is galling the necks and breaking the hearts of a miserable people; while another is equally interested for a kingdom or an empire groaning under a hardly less tolerable superstition though dignified with a Christian name. Nor are these the only partialities which exist: if all were particularly laid down we should find some influenced in favor of those who live under republican governments, and some for those of governments of a different kind; some for people of peculiar habits, others for those of a favorite language, and not a few perhaps almost exclusively, for the inhabitants of some renowned though unextensive country. Now it is obvious that any scheme which will embrace all these different opinions, and so harmonize them that like the rays of the sun in a focus, they shall operate together, is deserving of unqualified support. It is equally obvious that a Foreign Missionary Society is admirably adapted to this end. It says to the advocates of any particular station, it is our object to locate missionaries wherever they may be required as soon as the necessary means are placed at our disposal; therefore the surest way for you to further your views is to extend to us your aid. Thus all varieties of opinions are made to work together and as is usually the case, to correct each other. It is not difficult to perceive that an entire consolidation of views as well as of efforts must be the result, and so the first as well as the fairest offspring of Foreign Missions will be the missionary spirit; the very soul of which is a concentration of all our prejudices in favor of localities, united with true Christian zeal. After what has been said already it need not now be repeated that an interest in Domestic Missions will thus be promoted. As it has been shown that the diversity of its operations is a principal reason why the Foreign department is so instrumental in awakening a missionary spirit, it will of course be perceived that this end will more readily be effected by the addition of Domestic. And as a consolidation and correction of views is one of the consequences of united operation, measures for the benefit of home, if they merit most attention, will most assuredly receive it.

It is presumed that nothing further need be said to prove that Foreign Missions are the most efficient supporters of Domestic. The missionary cause is one; and as vapor has a constant tendency to diffuse itself in all space, so the missionary spirit when once generated is calculated to embrace all missionary operations: therefore the great question to be asked is, What is best calculated to give that spirit birth? A question which it is hoped has now been satisfactorily answered.

C. R. A.

NOVA ANGLICANA.

THE PURITANS AGAIN.

"Old wounds need vinegar as well as oil."

THIS motto, Mr. Editor, is a quotation, (not *modified*, as the custom is when certain writers quote the Christian fathers,) but given you *verbatim et literatim* from some of the anti-poetical rhymes of those old acquaintances to whom I endeavored to introduce your readers the other day. It is a fair text, taken from one of those volumes so often resorted to and lauded, when Puritanic history is the inspiring theme. I shall make a sermon or two upon it, and hope that our Congregational neighbors will not object to "*the improvement*," of which themselves have given the clew.

I did not expect to be called on again *very soon* to pursue the subject, on which a pretty strong constraint required me to descant a fortnight since. But I find it difficult to forbear, when, in addition to a Plymouth rock harangue, I am accosted by one of the most impatient, testy, venomous, spit-fire little pamphlets which ever crossed my track. I allude to a *small* lecture by one T. T. Waterman, "on the Christmas Festival," just issued from the press at Providence, Rhode-Island. I can hardly say what course I may pursue with it. A modest defence, with a wholesome dose of cooling logic, would evidently be lost upon a patient, out of the heats of whose ebullient temper such vipers as this do come. And perhaps, were he *alone*, the indifference of a cooler contempt would be the best requital he could have. But Mr. T. T. is only the puppet of a conspiracy of wire-pullers, whom we can only catch a glimpse of, through the dim medium of a tiny phrase on his title-page. Unlike most discourses, which are but *printed* at the request of those who heard them, his, it seems, was "*prepared*" as well as "*published*," "by special desire." In this view, how insignificant soever any thing he might utter, if his own wit or spite were all that backed it, his assertions are of importance, as no bad thermometer by which to gauge both the knowledge and the charity of his upholders. Appreciating what he says, then, as declarations of a sect, I propose to offer your readers some cursory observations, by way of a rejoinder.

In setting out, I am somewhat at a loss to say whether, after as it were just laying down a diatribe on the glories of the Plymouth *festival*, it most surprises me, or most provokes my risibles, to find a furious censor, of the same Plymouth breed, starting up at my elbow to denounce Episcopalians, (or rather eleven-twelfths of entire Christendom,) for celebrating a festival in honor of the world's Redeemer! There is an audacity in this, to make one stare, — or a folly, to make one laugh. Mr. T. T. may fancy me in which predicament he pleases, while I proceed to drop a word over his profession of motives.

A man always puts himself in a plight to be suspected who endeavors to sprinkle our eyes with the dust of a good story about his honesty, before he allows us to examine a single proof of it. Mr. T. T.'s honesty has the warrant of his own vehement but bare assertions: he has doubtless placed them on the firmest foundation he could find for them, and on that *let* them stand. The evidence of his own honesty, of which this manifesto is a hint to him some exhibition must be made, your correspondent puts upon a different basis. He is the descendant of a line of Puritans. Some of these were wealthy, and gave more than 1000*l*. to one of the first collegiate institutions of the country, to aid deserving young men in the attainment of an education, and especially to aid any of their own lineage. Their benefactions still remain, for the *interest* only of them was to be expended. Your correspondent might have had, and his children might now have, the full advantage of them. Unfortunately, however, (as some may think,) they neither are, nor are very likely to be Congregationalists; and their Puritanic ancestors took good heed to shut out Episcopalians from the benefit of their charities to learning. But perhaps I may as well say no more, lest T. T. and his party adduce them as specimens of martyr-like sincerity and zeal, who had rather their property went into the ocean's depths, than to help the observer of a Christmas festival, though *their* blood were giving life to his heart.

The remainder of this paper (for it will be impossible in *one* paper, and, it may be, in two or three, to bring out the whole of that "improvement" which my Puritanic text requires,) shall be devoted to a few suggestions on the origin and design of our Christmas-demolishing philippic.

When a body of Christians are like the little cloud as a man's hand upon the face of heaven, who thinks of them, or cares for them, and especially who fears them, be their tenets what they may? But when like that cloud they begin to spread, and assume a magnitude which will enable them to compete successfully with a rival denomination, then it is time to look after them with care, and to confront them with stout defiance or abashing accusation. I have just been reading a story, in which a character with decided faults was contemplated even with clemency by some persons, because, said the writer, his faults did not come *between them and their aims*. Ah! thought I, how many are there who care nothing about real faults till *then*, and how many too who *then*, if real faults cannot be found, will conjure up those which have no existence beyond their own malicious fancy! The moral of our Rhode-Island pamphleteer's effort is simply this. Time was when Episcopacy was in a weak minority there. Now I am assured, on the authority of a native of the State, it covers as much or more ground than any other denomination. A memorable fact, if it be true, Mr. Editor, that here, for the first time in one of these States, we find Episcopalians the most numerous body of Christians! Yes, now Episcopacy rivals or outstrips Independency. It begins to comes between it and its aims at supremacy and domination. In England it might have been true, that at the time a well-known line was written, a Churchman was seemingly fonder of power than his Puritanic neighbor, for the simple reason, that if he did not husband it well, there were enough at hand to relieve him of the treasure, or to appropriate it without his leave. In this country, it is believed, it will not be difficult to find ecclesiastics, of quite an opposite name, smitten with the same *economical* propensity; and a shrewd guess might be ventured, that some of them would be discovered within the bounds of Rhode-Island. At any rate, we now opine, that unless Independency were thought in no small peril from the encroachments of Episcopacy, "the raw, disjointed, mustering, feeble wrath" of such a boisterous and spleeny champion as T. T. would never have been commissioned to sustain its *rights*. I say rights, for you know in a former paper it was clearly made out, that the Puritans, when almost crushed by ponderous persecutions, and well nigh swallowed up with grief and sorrow, still found time and strength enough so far to attend to the poor and perishing concerns of time and sense, as to secure, by royal charter, "the entire property of the soil" of *only about half America!* Meek yet careful spirits, while their eyes were dim with tears, they had enough of vision left to see whether that *little phrase* were not forgotten by his Majesty!

No doubt our brethren in Rhode-Island were beginning to commit that dreary breach upon these *rights*, the commencement of which, with the fear of its speedy increase, awoke the thunders of Dr. Mayhew, and exposed the Society for Propagating the Gospel to the terror of his ireful denunciations. The ominous deed grew more and more inauspicious in the eyes of the lords of the ecclesiastical manor, and they forthwith roused up a kindred spirit, who has been trying to blast Churchmen with the "blue flame" of a hot and poisoned breath. The result will show whether his "case" has been "effectual." He boasts that "the shades of mental night are fleeing away — that the day dawns." He should see to it that the benefits of the fact can be self-appropriated, before he bruits it as a subject for glorying. Perchance it may do us good also. There may be some facts in Puritan story that can poorly abide the glare of such a state of illumination, — nay, which *twilight* would be too much for; which, like the rogue Cacus in the Roman Poet's episode, might not dislike to skulk in a safe and quiet corner. But if T. T. wants light, he shall have a *quantum suff.* of it; and if we show him a sight or two which might constrain him to solicit the charity of a pair of goggles, he must not complain. He has tried, or rather has been made to try, (he is but the trumpet which others blow,) to torture Episcopalians into the pains of self-defence. But he shall not be satisfied. We have long been of opinion that it was not worth while to fight Hannibal in Italy, but to carry the war (if war there must be) into the very bowels of a foe's domain, and to avenge our wrongs at the doors themselves of Carthage. Yes, if Mr. T. T. would be, in Hebrew idiom, a son not of the *twilight*, but the open day; in the broad blaze of noon-day's brightest splendors are we prepared to meet him and his accessaries. He talks in most venturous heroics of cleansing the Augean stable of ecclesiastic innovation, — of "the bloated and rotten carcass of the ecclesiastic harlot," — of cutting the neck of Zion free from the millstones of corruption, — of breaking at least "one stran in the rope of death," which is dragging her down to the foul abyss of dishonor, detriment, and wo, — and all this for an observance of a festival in commemoration of that birth which has brought health into the world and all pure joy! So be it, Mr. Editor. We will not enter the lists with this doughty warrior, and compete with him in familiarity with stables and with brothels, with stone-cutting and with rope-twisting. We will not contend with him the modesty of arrogating the might of Hercules, or the still higher modesty of producing, giant-like, "great quakings among the mountains of Israel." Arrogance is a part that the weakest and silliest may play, and we somewhere remember an odd line, "Parturiunt montes," &c. But Mr. T. T. shall have his way: he is no man of *twilight*, but one of noon-day. He is anxious for light, and he shall have some. "Old wounds need vinegar;" and the fitness of the Puritanic text, some effort will be made to ascertain. Who ought *least* to complain of its veracity, if true, no words are necessary to show.

Feb. 14, 1835.

DR. PARR once asked Porson "what he thought of the origin of evil." "*I see no good in it*," was his answer.

THE CHURCHMAN.

SATURDAY, FEBRUARY 21, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

TO CORRESPONDENTS.

THE Memoir of Mr. Upham, "A Listener," and "Φιλαρχαιος," are received.

We must crave the patience of "Observer" for another week.

The request to publish the Correspondence between the Rector of a Parish and his Vestry on the occasion of the resignation of the former has been received. As the request however, comes from only one party, we beg leave to reserve it until we know that its publication will be agreeable to all concerned. The same rule will hereafter govern us in similar cases.

LANGUAGE APPLIED TO THE SAVIOUR.

WE have offered below a few extracts from a letter of a Presbyterian divine, giving an account of the changes introduced by the new school. One of the allegations is a corruption of the hymns, and among the instances adduced in support of the charge it is said that the following lines,

> "When GOD, the mighty *Maker* died
> For man, the *creature's* sin,"

have been changed so as to read,

> "When CHRIST, the mighty *Saviour* died
> For man, the *rebel's* sin."

We advert to the matter as one of general interest, without reference to its connexion with the Presbyterian Church. And we must be permitted to say that the alteration, instead of being an indication of heresy, strikes us as judicious, and more consonant with a pure theology than the original words. Such expressions as "GOD, the mighty Maker died," seem to us equally revolting to pious feeling, and unauthorized by the language of Scripture. The recurrence of them in the hymns of other Churches, we have ever regretted, and have been happy in the reflection that nothing similar is to be found in our own selection of Psalms and Hymns, or in any other of our formularies. We desire to speak on this subject with a becoming sentiment of awe, and we hope there is nothing inconsistent with such a sentiment in avowing that it is abhorrent to our conceptions of GOD to speak of HIM as suffering. This was one of the errors of the Patripassians. We believe that the highest requirements of Scripture are fully satisfied by the belief that the Eternal WORD "tabernacled" in the body of CHRIST, and by his mysterious union imparted to the sufferings of CHRIST their peculiar efficacy, but that these sufferings were the suffering of the humanity. Our limited reading has given us no reason to doubt that these views are substantially embraced by the best and most discriminating of our theologians. The most striking exception that we can call to mind is Dr. Waterland, and we have ever regretted that Bishop Hobart should have admitted the strong, and, as we believe, unwarranted expressions of Dr. Waterland into his edition of D'Oyle and Mant's Bible. [See the Commentary on Matt. xxviii.] The Romanist may tell us that our views are those of the Nestorians. We answer that we are ready to condemn the views usually imputed to Nestorius, while, at the same time, we are inclined to doubt whether, if he could speak for himself, his views would not be found to be nearer right than those of his opponents. We doubt whether, by his supposed doctrine of the union of two *persons* in CHRIST, he meant any thing more than to express his belief in the union of the two natures *without confusion of substance*. Be this as it may, we have no doubt that the Romish Church on this point has run into an error, and one which has generated other errors, which may be ranked among the corruptions of that Church. We allude to the worship of the Virgin Mary, and the titles which are applied to her; such, for instance, as the Mother of GOD, the Mother of the Creator, &c.; titles from which we shall reverently abstain until we see, what we never yet have seen, scriptural authority for their use. Has not the same error paved the way for that remotest boundary of mental debasement, transubstantiation?

The expressions which we have censured are found in selections which have been generally adopted in Calvinistic Churches, and we think we may safely presume that they will strike the great body of Episcopalians, both learned and unlearned, as offensive and incongruous with the tenor of sentiment prevailing in our Church. Here then is a curious fact: Calvinists and Romanists are found to agree in modes of expression which Episcopalians condemn. Now for the explanation. The doctrine of the Trinity is One GOD in three persons. The primitive Church, agreeably to Scripture, explained the three persons to be of one and the same substance; but yet so that the *substance* of the SON was begotten of the FATHER, and the *substance* of the HOLY GHOST proceeded from both. The schoolmen corrupted this doctrine. They retained the expression, three persons in One GOD, but they took the word *person* in the sense of *character* or *relation*, and denied that the *substance* of the Son was begotten of the Father. One author of the twelfth century endeavored to reclaim the Church to the primitive doctrine. "Absque dubio," says Richardus de Sancto Victore, "substantia Filii est genita, substantia Patris ingenita." But Peter the Lombard thought differently. The matter was referred to the Council of Lateran, [the same by-the-bye that established transubstantiation — thus strengthening the suspicion that both the errors have a common origin,] and they decided, "Essentia Divina nec est generans, nec genita, nec procedens." "The Divine Essence neither begets, nor is begotten, nor proceeds," and thus the Master of Sentences gained the victory. So the matter stood at the time of the Reformation. Then Luther and the German reformers blazed forth against the schoolmen in this as in other corruptions, and sought to reclaim the Church to the primitive doctrine. The Church of England more quietly took the same ground with the Lutherans. *Not so Calvin.* In this point the Genevan reformer agreed with the schoolmen. These are his words: Quod Filius quatenus Deus, *non habet suum esse a Patre, nec est* DEUS *de* DEO *sed* DEUS *a seipso. The Son so far as he is* GOD, *does not derive his essence from the Father, nor is he* GOD *of* GOD, *but* GOD *of himself.* When the Calvinists uttered this doctrine then the Romanists* cried out, Tritheism! though the same doctrine was hatched among themselves, and made an article of faith by one of their infallible councils! True, in one view this perversion leads to Tritheism. It has, however, a still closer affinity with the error of the Sabellians or Patripassians. It denies the distinct substance of the Son considered as GOD. Hence the peculiar phraseology of its followers. Instead of simply saying, with the primitive fathers, that CHRIST died, or that CHRIST was born, they speak of Mary as the Mother of GOD; or they say, with Dr. Watts, (who, by-the-bye, with more consistency than Calvin and the schoolmen, pushed their premises to their natural result, and became, as is said, a Sabellian,) "When GOD, the mighty Maker died."

We have two queries to make in connexion with this statement.

1. How far is it owing to the prevalence of the Calvinistic theology (we speak of course in reference to the peculiarity of Calvin just mentioned) in this country that the Nicene Creed for containing the expressions GOD of GOD, &c., has become unpopular?

2. Might not an instructive parallel be run between ——— and his New-England compeers on the one hand, and Peter the Lombard and the schoolmen on the other? And have the former any right to complain of the corruptions and metaphysical subtleties of the latter?

How far, in the views which we have advanced, we shall have the concurrence of our readers, we cannot say. But they will at least rejoice with us in the reflection, that our Prayer-book, with its psalms and hymns, should confessedly contain all the scriptural elements which enter into the formation of Christian character to the exclusion of that which would at least throw a stumbling-block in the way of a faith not unreasonably scrupulous and discriminating.

* Bellarmine and others. See Bingham's Sermons on the Trinity, from which we take the above quotations. Bingham, more than a hundred years ago, as good as predicted the Tritheism which has of late shown itself in a certain quarter, among the followers of Calvin.

THE PRESBYTERIAN CHURCH.

WE stated some time ago that Dr. Wilson, of the Presbyterian Church, had published charges, containing several specifications of erroneous doctrine, which he intended in an approaching synod of the Church, to bring against Dr. Beecher. In the last Christian Intelligencer we find a letter from Dr. Wilson, intended to prepare the way for this trial, and giving some particulars of the encroachments of the New Divinity. Most of it has but a remote interest for our readers, but they may be gratified with two or three extracts.

The letter opens with an account of the Westminster Assembly, and of the origin of the Presbyterian Church, as at present constituted in this country. In the Westminster Confession, the Church was at first and for a long time after united. Its subsequent corruption and distraction are attributed to the intermixture with Congregationalists, and the following brief sketch is given of the original causes that have produced the extreme and repugnant discrepancies that have been manifested, especially of late, in Theological Doctrine.

"The Pilgrim Fathers of New-England adopted a very different system, if that may be called a system, which is composed of many parts, having no regular order, dependence or co-operation. They brought with them to the Plymouth Rock much of the principles and spirit of the Puritans, 'by whom, alone,' according to Mr. Hume, 'the precious spark of liberty had been kindled and preserved, and to whom the English owed the whole freedom of their constitution.' But the Pilgrims had arrived in a new world. They had to make their own arrangements, both in civil and ecclesiastic polity. They had resolved to be free; but like too many of our race, they possessed and cherished a spirit of domination. To the statesman I leave the consideration of their civil constitutions. To their ecclesiastical management, a portion of my attention must be devoted.

Neither the XXXIX Articles of the Church of England; nor the Savoy Confession, which contained a declaration of the Faith and Order of the Independents; nor the still more perfect system produced by the labors of the Westminster Assembly; nor even the Bible *alone*, could satisfy them! Every congregation must be an independent society, forming its own creed and covenant! No council could be more than an adviser.

> Far be it from my hand 'to strike,
> The guilty and not guilty, both alike.'

I believe there have been, and still are, in New-England noble exceptions, both in '*money matters*' and '*new divinity measures*,' according to the old maxim, *exceptio firmat regulam*.

The Pilgrims, and their early descendants, knowing mainly the truth by the light of the Reformation, and fearing departures from the faith once delivered to the saints; and foreseeing the facility of these departures, by means of their unconnected, latitudinarian scheme, formed a PLATFORM, on which a man might stand with some order, if not with entire safety. This for a time might have been considered a common ground, but never formed a bond of union. Every minister and every church erected their own *platforms* professedly upon the basis of Christian liberty, courtesy and charity, till every imaginable thing from the beginning of orthodoxy to the end of heresy might be propagated.

The Quakers, Methodists, and Unitarians have made bitter complaints of bigotry, intolerance, and persecution. How far these complaints were well founded I pretend not to decide. But it certainly ill became those who opened the door of unlimited freedom, in faith and worship, to judge or condemn any men for heresy. Each congregation had the right, according to their own plan, of managing its own affairs, and with their faith and order no other Church had a right to meddle."

From such a system, or want of system, it is natural to expect disagreement and collision. Had the mind of New-England been formed under a bond of union similar to our excellent Liturgy, or disciplined to follow the truth of GOD in the Church of GOD, its energies would have been more steadily directed to inquiries involving the substantial good of man, instead of being wasted in the subtleties of Metaphysical Theology. As it is, the stern and deep seated piety of the Pilgrim fathers, however firmly it retained them in their attachment to Orthodoxy, has not saved their descendants from chasing the will-o'wisps that have been generated in the prolific fogs of private fancy. (Surely they might have renounced the bondage of Rome without throwing off those wholesome restraints, which a sound and well-balanced mind will accept as the safeguards of rational liberty!) These floating elements of error having, for a century past, flashed at intervals athwart the atmosphere of New-England Theology, have been of late conglomerated into a prodigious meteor, or rather fallen in a shower of meteoric stones, to which the astonished spectators have given the name of "New Divinity."

Dr. Wilson's aim is to show that the advocates of the New Divinity, have long cherished "a fixed purpose to change the Theology of the Presbyterian Church." He first, however, explains what the New Divinity is; and as Calvinism with its modern refinements is a stranger to most of our readers, and they must of course make repeated efforts before they are successful in catching its likeness, we may be allowed occasionally to submit to them a portrait.

"This startling New-England Divinity, contains in it the following articles of faith:—

1st. Adam sustained no other relation to his posterity than that which subsists between every parent and his offspring.

2d. Adam's sin was not imputed to his posterity, and we have nothing to do with it more than with the sin of any other parent.

3d. Infants have no moral character—they are neither sinful nor holy until they make a voluntary choice, having knowledge and consciousness.

4th. There is no innate or derived corruption, but sin lies wholly in the will, that is, in voluntary wrong choices or acts—the first sin in every man is free and might have been prevented.

5th. In the remedial system, the atonement of CHRIST is general—made for all men alike. CHRIST did not become the legal substitute for sinners, nor endure the penalty of the law in their behalf—but the atonement is an expedient or governmental arrangement by which GOD can forgive sin consistently with the welfare of the universe—of itself securing the salvation of no one.

6th. Regeneration is a voluntary change which the sinner is active in producing, making to himself a new heart, by the change of his governing purpose.

7th. Man possesses plenary powers or entire ability to do whatever GOD requires of him, independent of gracious aid.

8th. Man is unwilling to do what GOD requires, which, if done, would save his soul; and all the HOLY SPIRIT does, in the day of his power, is to make the sinner willing to submit to GOD—and this is done, mediately, in the way of suasion, by the presentation of motives.

9th. Every sinner has *full ability* to comply with the terms of salvation—every one who is made a subject of converting grace, is made willing in the day of the Spirit's power—and so long as he is able and willing to obey, there can be NO SIN, and the moment the ability of obedience ceases, the commission of sin becomes impossible.

'Who does not see that *New-England Divinity* is the *stepping stone* to PERFECTION!'"

Here certainly is error, that must ultimately prove destructive of all the distinguishing doctrines of the Gospel; and the writings which we have read of some leading authors of the New School, as well as the developments that are continually taking place in subordinate publications, and popular excitements under the name of revivals, leave no doubt on our mind that the picture is not exaggerated. But let it not be inferred, because we unite with Dr. Wilson in repudiating the errors which he points out, that we agree with him in the views which he offers in contrast. We no more believe in the passivity of man in Regeneration, than in his independent ability. We believe in the necessity of special preventing and directing grace, and we also believe in the liberty, accountability, and activity of man in the work of Regeneration. We receive these as co-authoritative independent truths. We find them both in the Bible, and therefore we preach them both. As Bible truths, we believe them to be ultimate, and we look not beyond them for any simpler principle into which they may be resolved. We deny an originating power to the human will, and yet we disavow the peculiarities of Calvinism. With our excellent article we receive the promises of GOD, in such wise as they are set forth in Holy Writ. All the curious and unprofitable questions beyond may be resolved into the presumptuous inquiry, "LORD, are there few that be saved?" and we would be driven from the spirit of vain speculation, to that of humble duty, by the memorable answer, on another occasion, "What is that to thee? *Follow thou me.*" We would take to ourselves the advice of the "heavenly minded" Leighton, to his theological students in reference to the eternal purposes of GOD, "Young gentlemen, this is an awful abyss! think not to fathom it: tremble to approach its brink!"

Dr. Wilson then asks, "How have these doctrines become prevalent in the Presbyterian Church?" And the answer which he and other Presbyterians, give to the question, is a testimony, oft repeated, to the wisdom and moderation of our own Church. "By an unwise and unconstitutional plan of union and correspondence with the Divines and Churches of New-England — by popular excitement, misnamed revivals, 'got up' by *new divinity men*—by voluntary associations, dignified with the name of American Societies."

He then proceeds to expose the intrigues, as he considers them, of the "New Divinity," men in obtaining the management of the different societies of their Church. This to us is unimportant, but the following paragraph, though darkened like the rest with the coloring of a party spirit, may convey at least an instructive hint.

"The lavishment of funds on New School Colleges and Theological Seminaries, is equally a matter of public notoriety, and all for the same object! Lane Seminary alone has shared in this profusion to the amount of not less than one hundred thousand dollars; and for what? We are told, 'to train up a ministry for the Presbyterian Church'!!! May the LORD have mercy on us. Many seem to suppose that liberality in giving money is a *test* both of orthodoxy and piety, and that numerical strength is evidence of a sound system and rectitude of motive. These are great mistakes. If these things were so, idolatry, both in pagan and papal Rome, would wear the white robes of righteousness and carry the palms of victory in heaven! Far be it from me to say any thing against Christian liberality or Christian zeal. I know 'it is good to be zealously affected in a good cause,' and 'the LORD loveth a cheerful giver,' in a good cause; but I protest against those who make a gain of godliness, and live like nabobs, while preaching self-denial to others. I have been taught equally to despise avarice and parsimony and all deceit. And the greatest punishment that I wish upon the Agents and Professors, who own or occupy the princely mansions about Lane Seminary, is, that some of the poor, from whom, by their pious discourse, they have wrung perhaps the last two mites, could look in upon them occasionally and administer to them a merited rebuke."

Another more insidious encroachment is exposed in the following paragraph:

"The corruption of our Shorter Catechism. A short time ago I was surprised to find that every child in my catechetical class had a corrupted catechism, and not a correct copy was to be found. This led to the publication in this city, of a correct edition. The corruption was charged upon the Sunday School Union, and if they have ever wiped off the imputation, their exculpation has never come under my observation. The history of the times has pretty plainly shown that some influential men in that institution have been devoted to the interests of the New School."

The next thing with which the Dr. charges his opponents, is a corruption of the hymns of the Presbyterian Church. Such of the hymns, it is said, as have recognised the supreme Divinity and worship of JESUS CHRIST, his eternal Sonship, and his eternal equality with the Father, are left out of the new book. How far these charges are correct we pretend not to decide. But we do know that in the Episcopal Church, no such surreptitious alterations could have taken place. Our psalms and hymns are set forth by the General Convention, and none are used in any of our churches, the agreement of which with the standard collection is not certified by the bishops of the respective dioceses.

Another cause assigned for the growth of the new opinions is, "The lavishment of funds on agents, &c., to procure patronage, &c." What is said under this head we submit without comment.

"I will take one instance out of many, as I must be brief. Several years ago a resolution was adopted to establish a Sunday school in every town and neighborhood where it was practicable, throughout the Valley of the Mississippi. It was a noble enterprise. It was a part of the plan for converting the world. I was fool enough myself to subscribe fifty dollars to carry on this work. What have been the results? TWENTY THOUSAND DOLLARS, were expended for the salaries of agents in less than two years, and in less than two years more, the Sunday schools, as far as my knowledge extended, were in a worse situation than they were when the resolution was adopted. But the main objects were gained —the circulation of New School papers—the division of orthodox churches—the diffusion of the New Divinity!!!

There are some religious machines, like steamboats, that cannot 'go ahead' without puffing. Hence the New School have puffed their men, and their measures, and their schools, and their protracted meetings, and their contributions, and even their humility, self-denial, prayers and alms, till it may indeed be said, that the ancient Pharisees, with all their phylacteries and trumpet-sounding, and street-praying, were but mere children in the arts of puffing compared with the New School."

It is a happy thing indeed, that we are not dependent on the polemics, for the means of cultivating the spirit of personal piety.

TRACT SOCIETY.

WE did not publish the communication of J. A. because it appeared to us erroneous in some of its statements. With this view, we submitted it to the inspection of a friend, who has politely furnished us with the following remarks.

"The Protestant Episcopal Tract Society has never been considered in any other light than as a diocesan institution, except so far as the field of its operations is concerned. This has been as large as the borders of our country, and has often extended beyond them. Why the word New-York was omitted in its title, it would, perhaps, be difficult to say. It may be that it was inadvertence; or it may be accounted for by what is here believed to be the fact, that it was the first society instituted for the special purpose of distributing tracts in our Church, and for a long time the only one.

"It was established in 1810, as 'The Protestant Episcopal Society of Young Men, for the Distribution of Religious Tracts.' This title sufficiently indicates the description of persons who composed it, and managed its concerns. About the year 1811, its Constitution was changed, the present title adopted, the Bishop of the Diocese placed at its head, and the clerical members made Managers, *ex officio*. Its diocesan character, however, has never been lost. Nor would it be proper to organize a general society, or convert a diocesan institution into a general one, without some action on the part of the general Church.

"As, however, the operations of our Society were so extensive, and as the assurance was often received from various quarters, that it was the only institution from which a supply of tracts could be had, proving, elucidating and exposing the distinctive principles of our Church, and large drafts were from this cause made upon it from many and distant places out of this Diocese; auxiliaries to the Society have, I believe, been formed elsewhere. But they are auxiliaries, not to a general, but to our diocesan, or rather city society; not designed to confer any rights in the management of its concerns, but as a return of gratitude for favors received, and still reasonably anticipated. The question whether it shall become general is not to be determined by itself, without the concurrence of the Church at large. As a Churchman of the Diocese and City of New-York, I rejoice and feel most devoutly thankful, that this excellent Society has done, and is still doing so much good through all the borders of our common Church. Its Trustees aim not at popularity, but at usefulness. They are far less concerned in fitting their operations to the temper of the times, than in the more Christian work of striving to improve the times by their operations. And in the substantial confidence and respect which they have thus secured for their Society, they have realized a not unapt illustration of the good old proverb, '*Honesty is the best policy*.' Not that our Society does not need further patronage. It needs it much. Let it be extended to any amount; and it will be well improved. 'CHRIST and his CHURCH' are the great topics, whence it will incessantly draw, if it be but duly sustained, every variety of instruction in sound doctrine, in evangelical piety, and in pure morals; and send it freely among all.

"As the Society has attained to an age, which, in this country and time of new things, gives it something of a claim to its department in history, it may not be uninteresting to all the readers of the Churchman, to know who were its first Board of Trustees. I, therefore, transcribe the list as published in the Churchman's Magazine for September and October, 1810.

"Dr. Henry Ustick Onderdonk, *President*.

"James Bartow, *Vice President*.

"Rev. William Berrian, Rev. William Edward Wyatt, Dr. Samuel U. Moore, Samuel F. Lambert, William D. Titus, Edward W. Willkings, John W. Chanler, *Trustees*.

"Jackson Kemper, *Treasurer*.

"Benjamin Tredwell Onderdonk, *Secretary*."

MIND YOUR STOPS.

In imitation of Dr. Franklin.

WHEN I was a child I formed, like many other children, a bad habit of reading. I would begin and push on at a rapid gate, without regard to sense or stops, till I was fairly out of breath; and then perhaps stop in the very middle of a sentence, take a long breath, and again drive forward without rhyme or reason. My master had often admonished me of my fault to no purpose. But one day when I had spoiled a favorite passage which he had been at the pains to read to the class for an example, he lost all patience; and, calling me to him, punished me with what I then thought an undue severity; adding, in a tone which I shall never forget, "*Remember, Sir, to mind your stops.*"

I was very much mortified at this incident, especially as it rendered me, at the time, the laughing-stock of all my companions. But the lesson was ever after of use to me: and since I have grown up and entered the world, I think I see a great many people, who would have been better if they had been taught, when they were children, *to mind their stops.*

When I see a mechanic leaving a trade which has afforded him a comfortable maintenance, and, in hopes of greater gain, involving himself in a business with which he is unacquainted: or when I see a merchant, not content with adding year by year some $2000 to his capital, but embarking in perilous speculations, in hopes of accumulating a speedy fortune, I say to myself, *What a pity these men have not been taught to mind their stops!*

When I have listened with more politeness than patience to a gentleman whose smooth but prosing repetition of common places has been designed to impress me with a sense of his vast superiority, I am reminded of Mr. Addison's remark that the great difference between a wise man and a fool is, that the former knows how to suppress thoughts which the latter utters; in other words, that the former knows how *to mind his stops.*

When I listen to those who, instead of thanking an author or an editor for his endeavors to please, are ready to find fault with his productions—or instead of quietly reflecting on a sermon themselves, are eager to ask their neighbors, "How they liked it?" and flash off pretty speeches on the peculiarities of the preacher, I consider that many persons would appear less vain and flippant if they would think *to mind their stops.*

When I see the students of a theological seminary, instead of attending to their studies, forming themselves into associations, and stepping forth like young Hercules to strangle the serpents of the age: or when I see a candidate for orders, instead of acquiring the spirit of a faithful and vigilant shepherd, leaving his own Church, wandering to strange folds, and making to himself itching ears, I think he needs some one to teach him *to mind his stops.*

When I see a young clergyman, as soon as he has completed his studies, stepping hastily forward into some station that requires the preparation of maturer years, and soon after breaking down and obliged to retire either for his health or his credit, I am surprised that all his college and seminary learning has not taught him the simple art of *minding his stops.*

When I see a minister spoiling the effect of an eloquent discourse by a rambling exhortation at the end of it, or tiring his hearers, after they have listened to him with pleasure and profit, with a "seventhly," "lastly," and

"to conclude," I know of at least one hearer who would gladly advise him *to mind his stops.*

When I see an editor, instead of gravely endeavoring to edify his readers, going out of his way to attack his neighbors, and make them the object of retort and sarcasm, or otherwise meddling with matters that don't concern him, I never doubt that he would avoid much merited censure, and secure greater respect, if he would remember *to mind his stops.*

When I see many excellent and pious persons dissatisfied with the regular and prescribed ways of promoting religion, leaving the old paths, and getting up, by means of new measures, a temporary excitement, productive of no substantial good, I cannot help thinking how much more useful such zealous persons would prove in the long run if they were not too impatient *to mind their stops.*

When I see a bishop, instead of being inspired with the meek dignity of his office, inflated with a conceit of his authority, and imposing upon his flock prescriptions that are unknown to the Church and to the Word of God, "Alas!" I say, "that this man had not been taught when a child *to mind his stops.*"

When I see any of our excellent societies transcending their proper limits, by adopting measures or framing enactments that may grow into precedents dangerous to the society and to the Church at large, I always hope that they will take it in good part if a friendly voice shall say to them, "Obsta Principiis"—*mind your stops.*

When I see a young clergyman itching to become known as an author, and thinking to startle the world by advancing a new paradox or reviving an old one, I think before he is ten years older he will wish he had known when *to mind his stops.*

When I see a learned theologian chasing a butterfly over the whole field of polemics, I think after he has once caught and dissected it he had better be content *to mind his stops.*

When I see a person indulging in the *moderate* use of those foes to human happiness, tobacco and ardent spirits, I advise him, if he would save himself from ruin of mind, body and estate, to resolve at once *to mind his stops.*

And when I think of the vast amount of good that has been done by the Temperance Society, and then see some of its indiscreet and pragmatical members going to extravagant lengths, advancing paradoxical positions, and establishing inquisitorial practices, and thereby driving some moderate men out of their Society, and preventing others from coming in, I think to myself that even these temperance men would do more good if they were temperate enough *to mind their stops.*

In short, whether I observe the character and conduct of men on the page of history, or in real life, I am led continually to reflect how much needless misery would be avoided, and how much happiness secured, by attending to the simple rule, "*Mind your stops.*" The poor would thus often be preserved from the evils of indigence, and the rich from the ruin of luxury. The virtuous would be kept from vice, and the healthy, in many cases, saved from disease. Our governors, either in Church or State, would never usurp the rights of the people, nor would the people ever be urged on by their passions to violate the laws and good order of society. The world indeed would be vastly improved, beyond the expectation of the most sanguine philanthropist, if men, instead of rushing after an object with blind precipitancy, could be persuaded to move equably and rationally forward, like an intelligent reader, *with a due regard to sense and stops.*

DR. WAINWRIGHT'S ELECTION SERMON.

Inequality of Individual Wealth the Ordinance of Providence, and Essential to Civilization.

Dr. Wainwright has certainly shown much judgment in selecting a subject so well adapted to the present state of the times. The doctrines of his sermon are a complete antidote to the Agrarian principles, and the spirit of anarchy which now prevail, and are showing themselves in the most visionary schemes of reform, or breaking out in scenes of violence and bloodshed. This temper of the public mind, which has of late so alarmingly increased, demands the attention of the clergy, and should be met by a temperate and judicious exhibition of those principles which lie at the foundation of religion and social order. The clergy are much mistaken, if they think that the excesses to which we have adverted, and with accounts of which we might, if we chose, swell our columns, are mere sallies of passion. They are acts which are justified by their perpetrators. There are men in society (would their numbers were few!) who think that the evils of society, whether real or imaginary, ought to be redressed by a more summary and more effectual process than that of law; who say, without shame or hesitation, that American mobs can do no harm; that the good sense of the people is a pledge of their timely self-restraint. And as for the Agrarian scheme of division of property, we know that for years it has been openly advocated, and has come to be regarded as an element of American politics. These principles, to be sure, are circulating chiefly in an under-current of society, to which the clergy have little or no access. Still they may make their influence felt. It is to the refutation of the last of these anti-social errors that Dr. Wainwright has, on the present occasion, turned the attention of his fellow-citizens. He aims to show that the poor are equally interested with the rich in sustaining the existing institutions of society; that some current schemes of political reform are calculated to retard the progress of society in substantial happiness; that the authority of Christianity sustains the inequality of condition in society, and that the benign spirit of Christianity mitigates, and tends, in a good degree, to remove its evils. This object, Dr. Wainwright has ably accomplished. His sermon is evidently the result of much inquiry into the principles of political economy in their connexion with Christianity. It is a production of more than usual merit, and we hope and believe that its moral influence will be good.

Reflections on the Nature and Dignity of the Enterprise for establishing Universal and Permanent Peace. December, 1834. 8mo. pp. 16.

A well written and well timed pamphlet. If universal peace is ever to be established, it must be by applying to the intercourse of nations the same principles and spirit of Christianity, which elevate private character and purify domestic life. Christianity annihilates the very dispositions that lead to war. It reveals the will and the promise of God that war shall cease. On this too as on other subjects, it is susceptible of demonstration, that what the Gospel presents as the *duty*, reason and experience discover to be the *interest* of men. The lessons of Political Economy are making this truth manifest to statesmen of all nations, and the blessings of commercial prosperity bring home the same truth "to men's business and bosoms." With increasing faith then may we pray, "Thy kingdom come!" Only let us press forward to scatter abroad the seeds of instruction, especially in the minds of the young, and we may be sure the time will ultimately arrive, when "violence shall no more be heard in our borders, nor wasting and destruction in our palaces."

In giving the following quotation we mean to express no opinion on a political question, but merely to illustrate the design of the pamphlet and the kind of influence which its author seeks to diffuse.

"It has occurred to the writer, since he has learned in what attitude we now stand toward that nation, [France,] to inquire, what would be the effect if the United States should adopt a course something like this: France has acknowledged herself indebted to the United States in the sum of five millions of dollars. She has stipulated by solemn treaty to discharge this obligation. The debt then is fairly liquidated. It is too late to dispute its justice. Suppose, now, France neglects to make any provision for its payment, notwithstanding *we have made every effort* to induce her to regard her honor. What means of coercion have we? Shall we resort to war? That will cost, to say the least, more than the debt, and perhaps will not, after all, enforce the payment. Suppose, then, we should resort to public opinion. Is not public opinion in regard to matters of national faith and honor, sufficiently enlightened and sufficiently potent to awaken France to a just sense of her honor and her duty? Suppose an official circular should be made by the United States' Government, showing the amount of the debt as liquidated, and the stipulation of the Treaty to discharge it. Let this circular state in a tone of amicable feeling toward France, but still of proper self-respect, her absolute refusal to discharge an acknowledged obligation. Let this circular be addressed to the different powers with which we have relations, as an explanation of our conduct in withdrawing our relations from a nation which utterly refuses to regard her treaties, and in whose good faith—that which is indispensable as a basis of intercourse between nations, we can no longer repose confidence. Then let us, not in a spirit of anger or of resentment, but as a measure *necessarily resulting from the very nature of the case*, formally withdraw all our relations with France, and declare them suspended until she shall make it compatible with our dignity, our safety, and our interest, to renew them. Would not the opinion of the whole civilized world, thus made to operate upon her, be far more efficacious than any physical energies which we can wield?"

Kindly Fruits.—In the Litany we pray that it may please God "to preserve to our use the kindly fruits of the earth," &c. What is the meaning of the word *kindly* in this clause? The word is currently used in two senses. 1. It means *kindred*, or of the same kind or nature; as when we say the system is warmed with *kindly* heat. 2. It means mild or agreeable, as *kindly* influence, a kindly shower. But neither of these meanings suits the phrase *kindly fruits*: it would be a very harsh construction to attach the former import to the word, and there would be a want of full and dignified sense to take it in the latter. The difficulty seems removed by the Greek version, διασωζειν εις τας ἡμῶν χρειας τους ὡριμους της γης καρπους. 'Ωριμος means *ripe, mature*, or, more strictly, *gathered in its proper season*, (from 'Ωρα, a season.) The petition means then, as we suppose, that the fruits or productions of the earth may be preserved and gathered for our use, according to their kinds, in their respective seasons of maturity.

Church Periodicals.—These publications have now become so numerous that subscription to them all would be a heavy tax on an individual. And yet it is of great importance that the bishops of our Church should be able to know by means of them what is doing in the different sections of the Church. May we suggest to our cotemporaries the adoption of a rule similar to that which has been acted on by the Churchman and the Protestant Episcopalian, and perhaps others, to send their papers gratuitously to the bishops of the Church? Such a course seems no more than a just tribute of respect, and may favor in some degree the general interests of the Church.

We would add to this the suggestion that our periodicals should be sent gratuitously to the theological seminaries, or at least to the General Theological Seminary —not for present use, but on condition of their being preserved and added to the library of the institutions. We are not aware that such a measure has been adopted by the proprietors of the Churchman, or any other of our periodicals, but its importance in securing documents for reference in future times, is obvious. If these suggestions are not approved, we hope they will be received as they are given, in a friendly spirit.

Dr. Coit's Bible.—The plan of a Bible, arranged in paragraphs and parallelisms, has proved so acceptable, that the publishers already feel themselves warranted, by the sales of the first edition, to issue a second. The work is stereotyped, and the new edition will be published from the same plates as the former.

Sunday School Visiter.—The second number of this periodical has made its appearance, and more than sustains the character of its predecessor. We are glad that our Sunday schools have so agreeable an auxiliary.

Stabat Mater.—The contribution of this beautiful Hymn last week was made by a correspondent who is remarkable for his literary accuracy. We handed it to the printer without examination; and after its publication were sorry to see something more than typographical errors. We made conjectural emendations and on comparing with another copy in a Roman Catholic Missal still found the verses quite dissimilar. Will Φιλαρχαιος or some other correspondent send an accurate copy?

ANNUAL REPORT OF THE NEW-YORK DISPENSARY.

In presenting their 45th Annual Report, the Trustees of the New-York Dispensary feel peculiarly impressed with gratitude to the Author of all good, that the great object for which this charity was instituted has been so fully carried into effect, and that through the long space of near half a century it has been enabled, through the bounty of the Corporation and its subscribers, to extend its fostering care to the increasing calls which have, with the rapid extension of our city, and the vast influx of foreigners, been made upon it. Commencing with a few hundred, the applicants on its bounty have gradually increased, until it now numbers near twenty-four thousand patients.

The immense amount of good which this noble charity has dispensed will be more fully seen from the following statement, taken from the books of the office, in which are registered the names of all the patients, with the disease, residence, and by what physicians they have been attended: from them it appears that 23,444 persons have been supplied with medicine, and faithfully attended to, gratuitously, either at the Dispensary, or at their own houses.

Of this number there have been attended to at the Dispensary, -		14,983
at their houses, - - -		3,973
There have been vaccinated during the same time, by the Vaccine Physician, at the Dispensary,	1430	
at their dwellings, - -	3058	
		4,488
Making a total of		23,444

A very large proportion of this number, as will be found on an examination of the books, are foreigners. The timely and gratuitous aid thus afforded to them and our own destitute and sick fellow-citizens, has often been the means of restoring them to health; and by preserving them from improper medical treatment and from debt, which, without its aid, they would otherwise have been exposed to, has enabled them to become useful in their various avocations.

The economy of the Institution, and the small amount expended by the Trustees in bestowing their benefits as above stated, will be further shown by reference to the annexed abstract of the Treasurer's Account. The total expenditure is $2702 13, while only $2192 82 has been received, leaving a balance due the Treasurer of $509 31, and a considerable amount yet unpaid.

It will thus be seen that the number of those to whom the Institution has dispensed its aid has greatly increased; and it will also be perceived that its funds are inadequate to meet the increasing demands on its charity. It is therefore that the Trustees would again urge on their patrons and fellow-citizens the peculiar claims which this Institution so justly prefers to the favorable consideration, as well as increased support, of an enlightened community.

It will be recollected that its sole object is to furnish medicine and judicious medical advice to those who cannot afford to pay for either: thus dispensing relief the most useful, and comfort the most assuaging, under circumstances that most require such aid. Nor, in doing this, does the Dispensary hold out encouragement to idleness; for indeed it is a charity that offers no encouragement to the groundless complaints which those who look to the public for support, are too apt to utter, or make the foundation of a claim on individual charity.

It, on the contrary, essentially reduces the applicants for public bounty, and lessens the number of those who depend for relief upon private charity. In the restoration to health of the objects of its care, it therefore not only confers a private benefit, but a public good. Old age and helpless infancy, the houseless stranger and the suffering native, all, in their turn, share the blessings it confers.

There is another claim which the Dispensary has on the bounty of the public, and that is the gratuitous vaccination which it offers to all. The many serious alarms which our city has experienced from the small-pox have induced the Trustees to make every exertion toward checking this loathsome disease; and for this purpose a physician is always in attendance at the office, from 9 to 2, whose duty it is to vaccinate all persons who apply; and during the remainder of the day he is required to employ his time in calling at every house and tender his services to vaccinate all who are proper objects. He is also required to procure and keep on hand a supply of matter sufficient to meet all calls, whether private or public. The Board therefore trust, that by continued attention, under the blessing of divine Providence, to this subject, the scourge, which vaccination, as they hope, is destined to supplant, may soon cease to exist.

With such powerful and touching claims, the Trustees cannot but flatter themselves that they may appeal with confidence and hope to the benevolence of their fellow citizens.

They ask of those who are in the enjoyment of health, that greatest of all temporal blessings, to contribute a portion of their wealth, that those who languish in sickness and pain may share in what they enjoy: cheered as they must be by the conviction, that while their contributions are intended to mitigate and remove the severest physical ills of life, they will also serve effectually to relieve the wants and restore to usefulness a very numerous class of fellow-beings, whose suffering, but for the aid of this charity, would not only add to the mass of individual distress, but greatly increase the burdens of the public.

The Trustees cannot, they think, more fitly close their Report than by noticing, which they do with unfeigned gratitude, a legacy of five hundred dollars, which has been left to the Society by the late Egerton Leigh Winthrop, M. D. This legacy is the more gratifying, from its having been left by one who had the opportunity of knowing and understanding the merits of the Dispensary.

Dr. Winthrop was for a long time a physician to the Institution; and in the duties so satisfactorily and ably performed by him, he had full opportunity of becoming acquainted with all its concerns. His favorable opinion, while living, was often warmly expressed; and at his death the sincerity of this opinion has been fully tested by the above liberal donation.

It will not, it is hoped, be considered inopportune to press the above example on those who, blessed with wealth, and of benevolent and kindly feelings, believe that, as good stewards, they are bound, in making a testamentary disposition of their property, to consider the poor and needy.

By order of the Board,
John Watts, *President.*
James F. De Peyster, *Secretary.*
New-York, Jan. 12, 1835.

☞ The Agent of "The Press" would call attention to a specimen of the Book of Common Prayer in the *quarto* form, suitable for the Reading-desk, which being bound up *without* the Psalms and Hymns, makes it a much more desirable size for use. The clergyman seldom, if ever, gives out the Psalms and Hymns, except from his duodecimo or octavo, so that their absence from his *quarto* Prayer-book, will never be felt by him as an inconvenience. The style of the binding is rich but chaste.

Specimens of the 18mo. Book of Common Prayer, bound in green and crimson *Silk Velvet*, tastefully embellished and relieved by chaste ornamental gold-work, are also on hand at the Press; and better specimens of correct taste, and excellent workmanship are seldom to be seen.

INTELLIGENCE.

Bishop Onderdonk requests early information of the Churches in the Diocese which will probably be ready for consecration the ensuing season, and of the times at which it is expected they will be finished; also what Deacons of the Diocese will expect ordination to the Priesthood.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

Bishop Onderdonk proposes holding the annual confirmations in this city and Brooklyn, for the present season, as follows:—

Quinquagesima Sunday, March 1, Church of the Nativity.

Fifth Sunday in Lent, April 5, Emanuel Church.

Sunday next before Easter, April 12, St. Philip's Church.

First Sunday after Easter, April 26, St. Paul's Church Brooklyn.

On Septuagesima Sunday, February 15, the Bishop of this Diocese confirmed 74 persons in the Mission Church of the Epiphany, in this City.

The Rev. Francis Tremayne has relinquished the charge of the Missionary station at Greene and Guilford, Chenango County,* and accepted a call to the charge of St. John's Church, Ogdensburgh, St. Lawrence County.

* This station has since been divided, and each place constituted a distinct station.

Candidates for Orders.—The present number is said to be 200. It is but a few years when it did not exceed 75. In our General Theological Seminary are 80 students. The number in the Diocesan Seminaries is not known. Some of the candidates have come over to us from the Theological schools of other denominations.

(*Auburn*) *Gospel Messenger.*

The Bible Cause.—The receipts into the treasury of the American Bible Society during the month of November, amounted to $8039 31. Of this, upward of 4000 is part of the special effort to raise the sum of $30,000 during the year, for foreign distribution.

Southern Churchman.

Temperance on the Continent of Europe.—Among the publications recently received from abroad we have numbers 1 and 2 of the "Nykterhets Harold" or Temperance Herald, published at Stockholm, in Sweden. Also a pamphlet of 215 pages from the Stockholm press, on temperance as connected with national finance, besides several circulars, handbills and small pamphlets on the same subject, all in the Swedish language.—*Ib.*

On the 29th of May, 1824 the First Baptist Church of Dayton was founded, a declaration of faith, and rules of business in meetings of the Church were agreed on and adopted. The form of faith established under this organization was that professed by those, who call themselves Particular Baptists.

On the 27th of July, 1827, at a regular meeting of this Society, these articles were unanimously abrogated, Keyser, one of the complainants, being present, and new rules of faith and doctrine adopted.

In September, 1827, Keyser, Gosney and Stansifer were elected Trustees. On the 7th of November, 1827, they purchased a lot, in the town of Dayton, a conveyance to themselves as Trustees of the First Baptist Church in Dayton, and to their successors in office. By the operation of the statute of 1825, vol. 29–464, these Trustees became a corporation, and the title in fee became invested in them by the conveyance. A house of public worship was erected upon it, partly from the contributions of the Society, and partly by the aid of donations from others.

On the 23d of March, 1829, certain charges were preferred against Keyser, in a course of discipline, and he was excluded from the Society by vote, and another Trustee appointed in his place. On the 31st of the same month, all former creeds and symbols were abolished by the Society, and a new covenant introduced, by which the New Testament was declared the only rule of faith and practice.

The bill brought by Keyser, the excluded Trustee, and by Cox, charges that the defendants by abandoning their original declaration of faith, and certain usages common to the Baptists, by embracing certain doctrinal errors, and by thus separating themselves from the general Baptist Association, have ceased to be the First Baptist Church of Dayton. That the First Baptist Church consists of themselves and their associates, who from number and in part consisting of married women, and of such as have connected themselves with the schism cannot all unite in their bill. They ask to be permitted to prosecute the bill for the benefit of themselves and of all concerned, and pray the court to decree an appropriation of the property in question to its legitimate use.

Lane, Judge, delivered the opinion of the Court.

Upon what principles are the complainants entitled to relief? If this were a donation made to accomplish a particular object expressed in the deed, the terms of limitation would secure the use, and equity would take care it was not diverted from the end for which it was designed. But this land was purchased: it belonged to the Society in fee, and was held by them as their absolute property.

If this land became the absolute property of this association, subject to no use except to its general purposes, it is incident to the very nature of a corporation to hold such property at the will of the majority, if the charter of incorporation does not otherwise provide. It is theirs to dispose of, to retain, or to occupy after their own pleasure. 5 *Ohio Rep.* 205. They would not be permitted to exclude their fellow corporators. But they may occupy and manage as they please, admitting the minority to the same benefits as themselves.

But this claim is not set up because the minority are excluded, but because it is asserted the majority have deserted the principles under which the association was organized, by which they have ceased to be the 'First Baptist Church of Dayton.' It does not follow that they lose their property by ceasing to entertain certain opinions. The declaration of faith under which they were organized, contains no attempt to bind them to abide in the same belief. It is shown, in proof, that each Baptist Church is in itself a whole, separate and independent: at liberty to form its own creed, and looking to others for counsel and social intercourse only. The opinions of such a body cannot but change. To fix their fleeting wherries; to anchor them immovable in the stream of time, is beyond human power; for the mind at least is free; ranging by its inherent strength through the boundless fields of knowledge, moulding its belief according to its apprehension of the truth, and incapable of fixedness until the day when all truth shall be made known. And if it were possible, it were wrong: to limit activity of mind, is to set boundaries to human knowledge.

No such effort appears to have been contemplated by these parties at the time of their original association. Their articles were not regarded by them as binding for ever. They were changed by themselves, at the meeting of 1827, by a unanimous vote, to which one of the complainants was a party—the other not being a member of the Church. The land was not purchased until after this change, and the Society became no legal corporation before it; so that the original declaration of faith cou'd raise no use nor prescribe the manner of holding the property. It was organized under the predominance of opinions which the complainants would now repudiate as heretical. They, the minority, at best, can have no right to divert it from the uses to which it is devoted, by the expressed will of corporation, upon account of any supposed errors or doctrine of faith.

Bill dismissed.—*Cincinnati paper.*

MARRIED,

On Wednesday morning the 4th inst., in St. Paul's Church, in this borough, by the Rev. Dr. Upfold, of Pittsburgh, the Rev. Bryan B. Killikelly, Rector of said Church, to Miss Mary M., daughter of Robert Brown, Esq., of this place.—*Armstrong Democrat.*

Calendar.

FEBRUARY.

22. Sexagesima Sunday.
24. St. Matthias.

MARCH.

1. Quinquagesima Sunday.
4. Ash-Wednesday.
8. 1st Sunday in Lent.
11. }
13. } Ember-Days.
14. }

A CARD.

Bishop Smith acknowledges with gratitude the gift of the following works for the Theological Seminary of the Protestant Episcopal Church in the State of Kentucky; and whilst he tenders his best thanks to the kind donors, he ventures to express the hope that the noble example which they have set may be followed by others sending a few volumes, at least, to Messrs. Swords, Stanford & Co., No. 152 Broadway, who have kindly consented to receive and transmit all such donations.

Philadelphia, Feb. 7, 1835.

A box of books from Mr. Dominick, of St. Stephen's Church, valued at $60.

The following works from Professor Anthon, of Columbia College,—
- Parallele des Religions, 6 vols. 4to.
- Biblia Latino-Germanica, 3 vols. 4to.
- Newtoni Opuscula, 3 vols. 4to.
- Josephi Opera, Latin version, 1 vol. fol.
- Luther's Christlicher Lehre, 1 vol. fol.
- Crevier's Roman Emperors, 10 vols. 8vo.
- Latin, Hebrew and German Concordance, 1 vol. 4to.
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From the Rev. Hugh Smith, of the Mission Church of the Holy Evangelists,—
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From Professor Turner, of Theological Seminary, New-York,—
- 4 copies Planck's Introduction.

Through Robert L. Smith,—
- Theological Works of Emanuel Swedenborg, from Committee of the Receivers of the Doctrines of the New-Jerusalem Church.

ACKNOWLEDGMENTS.

CHURCH SCHOLARSHIP SOCIETY.

The Treasurer of the Church Scholarship Society hereby acknowledges the receipt of forty dollars, from St. John's Church, Stamford, Conn., a donation from the Ladies' Sewing Society. J. M. Goodwin, *Treasurer.*

Hartford, Feb., 1835.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of the following contributions, since his report of the 28th January, viz.

From the family mite box, *five dollars and eighty-one cents*, being one month's contribution to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church.

From a friend, by the hands of the Rev. Jackson Kemper, D. D., a donation of *five dollars* for the Green Bay Mission.

From a parishioner of the Church of the Ascension, New-York, *twenty dollars* for the Green Bay Mission.

From the Female Missionary Association of Trinity Church, New-Rochelle, N. Y., by the hands of their Rector, the Rev. Lawson Carter, *thirty dollars* for the domestic fund; and also by the same hand, and for the same fund, *seven dollars*, collected in that church.

Feb. 18, 1835. James Swords, *Agent.*

PROTESTANT EPISCOPAL TRACT SOCIETY.

The subscriber, as Treasurer of the Protestant Episcopal Tract Society, acknowledges the receipt of five dollars, a donation from a Lady of the Church of the Ascension, through Messrs. Swords, Stanford & Co.

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February 9, 1835.

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The Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, acknowledges the receipt of the following sums, viz.

1835.		
February 4,	A donation from a subscriber,	$3 00
11,	A donation from St. Thomas's Association for the Promotion of Christianity, by their Treasurer, W. R. Cook, Esq.,	75
"	From Annual Subscribers,	101 00
		$179 00

Thomas Browning, *Treasurer*,
77 Maiden-lane and 134 Christopher-street.

LIBRARY OF THE GENERAL THEOLOGICAL SEMINARY.

PERMANENT FUND.

Subscriptions payable 1st *January*, 1836.

Received of Henry Anthon, D. D.,	$100 00
Richard Ray, Esq.,	100 00
Edward A. Newton, Esq., Pittsfield, Mass.,	100 00

On part of the Committee,
John McVickar.

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums.

From Right Rev. B. T. Onderdonk,	$10 00
From a Parishioner of Trinity Church, to constitute	
Matthew Clarkson, jun., a Patron,	100 00
Thomas S. Clarkson, jun., a Patron,	100 00
	$210 00

Lewis Phillips, *Treasurer*,
at the Office of the Howard Insurance Company,
Feb. 19. 54 Wall-street.

The New-York Protestant Episcopal City Mission Society gratefully acknowledge the receipt of a Communion Service of Plate, for the Mission Church of the Holy Evangelists, from the Church du St. Esprit, (transmitted with an appropriate letter,) by the Rev. A. Verren, Rector, to Rev. Hugh Smith, Missionary.

The Missionary of the Church of the Epiphany gratefully acknowledges the receipt of the following donations.

From a lady, for the benefit of the suffering poor,	$20 00
From an old friend, for the Sunday School,	$5 00
By Swords, Stanford & Co.—	
From Mrs R. Le Roy, a variety of old and new garments, for the poor of the parish.	
From a young lady, for the poor of the Church of the Epiphany, 3 pair of hose and six garments.	
From Thomas Otis, Esq., for do.,	20 00
From a young lady at White-Plains, 3 pair of children's stockings, for the Infant School of the Church of the Epiphany.	
From a friend, for the poor,	3 00
By Robert Gracie, Esq.—	
From a gentleman of St. Louis,	1 00
From a friend,	1 00
	$49 00

Feb. 19, 1835. Lot Jones, 192 Allen-street.

CHURCH OF THE NATIVITY.

The undersigned, in behalf of the Church of the Nativity, gratefully acknowledges the receipt of the following donations.

From W. C. Rhinelander,	$20 00
Cash,	27 00
David P. Hall, Esq.,	50 00
P. G. Stuyvesant, his second subscription,	50 00
G. W. Brown,	50 00
N. Bliss,	25 00
Two members of Ascension Church,	50 00
R. B. Minturn,	10 00
	$282 00

W. F. Walker,
Feb. 19, 1835. Corner of Avenue D. and Tenth-street.

GENERAL P. E. SUNDAY SCHOOL UNION.

The subscriber, appointed special agent to collect funds for the Protestant Episcopal Sunday School Union, acknowledges the receipt of the following sums, viz.

From St. Mary's Church, Burlington, N. J.	$20 08
From the Male Sunday School of Christ Church, Philadelphia,	3 00
From two persons residing in Wilmington, Delaware,	3 00
	$26 08

F. H. Cuming.

EMANUEL CHURCH GLEANING SOCIETY.

The subscriber has received, the last and the present week, for the Gleaning Society attached to Emanuel Church in the Eighth Ward in this city, independently of what he has been requested *not* to acknowledge—

From "a lady," six new dresses for children.
From do. nine do. do.
A bundle of clothing.
From "a friend to Emanuel Church," two children's hats, and a large bundle of clothing.

From "a friend,"	$2 50
From "a lady,"	2 00

In an anonymous letter from Woodbridge, New-Jersey, *five dollars.*

*** The Society is constantly importuned for *shoes*: these, *money* alone can procure.

F. H. Cuming.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz.

From Annual Subscribers,	$21 00
A Collection in Christ Church, after a sermon by the Rev. Hugh Smith,	70 00
	$91 00

Wm. H. Townsend, *Treasurer*,
166 Barrow-street and Bank of America.
Feb. 17, 1835.

ST. PAUL'S CHURCH, QUARANTINE GROUND.

The subscriber thankfully acknowledges the receipt of the following sums for St. Paul's Church, Quarantine Ground, Staten Island.

Rt. Rev. B. T. Onderdonk,	$5 00
Rev. W. Creighton, D. D.	5 00
Rev. Manton Eastburn,	5 00
Rev. Wm. Berrian, D. D.	5 00
Mr. H. Van Wagenen,	10 00
Rev. James Milnor, D. D.	5 00
Cash,	5 00
Mr. Jacob Lorillard,	20 00
Mr. G. Hoyt,	5 00
Mr. H. Carey,	5 00
	$70 00

The sum of $2,500 is yet wanting to secure to this interesting portion of the Diocese, the services of our primitive Church, but where is it to come from? Donations will be thankfully received and acknowledged by the subscriber, who is authorized to make collections to aid in paying off the debt incurred in the erection of the Church.

J. L. Harrison,
Protestant Episcopal Collegiate School,
Feb. 11, 1835. or 37 Vestry-street.

PRESS DEPOSITORY,

46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending February 19th, from the following persons, viz.

E. Punderson—George and Jos. Robinson, Liverpool—Rev. Wm. R. Whittingham, near Toulon, France—Joseph Robinson, Baltimore—S. G. Bacon—P. M. Methuen, Mass.—A. Pearer—Marshall, Brown, & Co.—Wm. Stavely—E. Goodwin—J. M. Goodwin—C. S. Bartow—C. Stimpson, Jr.—Rev. G. B. Andrews—Rev. R. H. Freeman, *with remit.*—Right Rev. Bishop Smith.

Received by the Gen. Prot. Episc. S. S. Union.

Rev. M. H. Henderson, *with remit.*—John C. Pechin—Rev. Wm. Horton, *with remit.*—Henry Barber—Rev. L. B. Hull, *with remit.*—Alanson Tubbs—Rev. G. E. Hare—Postmaster, Osbornville, N. Y.—Rev. J. S. Covill, *with remit.*—Rev. J. B. Shaw, *with remit.*—Rev. H. Croswell, D. D.—Miss Anna B. Shaw.

From Horne's Introduction.

HEBREW POETRY.

(Concluded from p. 816.)

2. *Parallel Lines Antithetic* are, when two lines correspond one with another, by an opposition of terms and sentiments; when the second is contrasted with the first, sometimes in expressions, sometimes in sense only. This is not confined to any particular form. Accordingly the degrees of antithesis are various, from an exact contraposition of word to word, sentiment to sentiment, singulars to singulars, plurals to plurals, down to a general disparity, with something of a contrariety in the two propositions.

This species of parallelism is of less frequent occurrence in the prophetical poems of the Old Testament, especially those which are elevated in the style, and more connected in the parts; but it is admirably adapted to adages, aphorisms, proverbs, and detached sentences. Much, indeed, of the elegance, acuteness and force of a great number of the proverbs of Solomon, arises from the antithetic form, the opposition of diction and sentiment, as in the following examples:

A wise son rejoiceth his father:
But a foolish son is the grief of his mother.
Prov. x. 1.

Here every word has its opposite, the terms *father* and *mother* being relatively opposite.

The memory of the just is a blessing:
But the name of the wicked shall rot. Prov. x. 7.

In this instance there are only two antithetic terms, for *memory* and *name* are synonymous. See also Prov. xi. 24, xvi. 33, and xxix. 26.

But, though the antithetic parallel be of comparatively rare occurrence in the superior kinds of Hebrew poetry, it is not inconsistent with them. Thus, we have a beautiful instance of it in the thanksgiving ode of Hannah, 1 Sam. ii. 4–7; and in some of the psalms, as in Ps. xx. 7, 8; xxx. 5; and xxxvii. 10, 11. Isaiah, also, by means of it, without departing from his usual dignity, greatly increases the beauty of his composition.

For the mountains shall be removed;
And the hills shall be overthrown;
But my kindness from thee shall not be removed;
And the covenant of my peace shall not be overthrown.
Isa. liv. 10.

See likewise Isa. liv. 7, 8; ix. 10; and lxv. 13, 14.

3. *Parallel Lines Constructive* are, when the parallelism consists only in the similar form of construction; in which word does not answer to word, and sentence to sentence, as equivalent or opposite; but there is a correspondence and equality between the different propositions, in respect of the shape and turn of the whole sentence, and of the constructive parts; such as noun answering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative. This species of parallel includes all such as do not come within the two former classes. Accordingly, Bishop Lowth remarks, that the variety of this form is very great: sometimes the parallelism is more, sometimes less exact, and sometimes hardly at all apparent. The nineteenth psalm will furnish a beautiful instance of parallel lines constructive:

The law of JEHOVAH is perfect, restoring the soul;
The testimony of JEHOVAH is sure, making wise the simple;
The precepts of JEHOVAH are right, rejoicing the heart:
The commandment of JEHOVAH is clear, enlightening the eyes:
The fear of JEHOVAH is pure, enduring for ever;
The judgments of JEHOVAH are truth, they are just altogether;
More desirable than gold, or than much fine gold,
And sweeter than honey, or the dropping of honey-combs. Ps. xix. 8–11.

Additional instances of the constructive parallelism occur in Psalm cxlviii. 7–13. Job xii. 13–16. Isa. xiv. 4–9, and lviii. 5–8.

Respecting the three preceding species of parallelism, Bishop Jebb remarks that, separately, "each kind admits many subordinate varieties, and that, in combinations of verses, the several kinds are perpetually intermingled; circumstances which at once enliven and beautify the composition, and frequently give peculiar distinctness and precision to the train of thought." He has illustrated this observation by some instances of such subordinate varieties. The six following are taken partly from his volume, and partly from the nineteenth of Bishop Lowth's Lectures on Hebrew Poetry. Thus:

1. Sometimes the lines are *bi-membral;* that is, they consist each of double members, or two propositions (or sentiments, as Lowth terms them.)—For example,

The nations raged; the kingdoms were moved;
He utter'd a voice; the earth was dissolved:
Be still, and know that I am GOD;
I will be exalted in the nations; I will be exalted in the earth. Ps. xlvi. 6, 10.

Bow thy heavens, O JEHOVAH, and descend;
Touch the mountains and they shall smoke:
Dart forth thy lightning, and scatter them;
Shoot out thine arrows and destroy them.
Ps. cxliv. 5, 6.

Isaiah has two striking instances of these bi membral lines.

When thou passest through waters, I am with thee;
And through rivers, they shall not overwhelm thee:
When thou walkest in the fire, thou shalt not be scorched;
And the flame shall not cleave to thee. Isa. xliii. 2.

And they shall build houses, and shall inhabit them;
And they shall plant vineyards, and shall eat the fruit thereof:
They shall not build and another inhabit;
They shall not plant and another eat.
Isa. lxv. 21, 22.

2. "Parallels are sometimes formed by a repetition of part of the first sentence:—

My voice is unto GOD, and I cry aloud;
My voice unto GOD, and he will hearken unto me:
I will remember the works of JEHOVAH;
Yea, I will remember thy works of old:—
The waters saw thee, O GOD;
The waters saw thee; they were seized with anguish.
Ps. lxxviii. 1, 2, 17.

3. "Sometimes, in the latter line, a part is to be supplied from the former, to complete the sentence:—

The mighty dead tremble from beneath:
The waters, and they that dwell therein.
Job xxvi. 5.

4. "There are parallel triplets; where three lines correspond together, and form a kind of stanza; of which, however, only two lines are commonly synonymous:—

The wicked shall see it, and it shall grieve him;
He shall gnash with his teeth, and pine away;
The desire of the wicked shall perish.
Ps. cxii. 10."*

Another instance of parallel triplets occurs in Job iii. 4, and Micah vi. 15.

5. "There are parallels consisting of four lines: two distiches being so connected together by sound and construction, as to make one stanza:

The ox knoweth his owner;
And the ass the crib of his lord:
But Israel doth not know
My people doth not consider.
Isa. i. 3. See also Ps. xxvii. 1, 2.

In stanzas of four lines, sometimes the parallel lines answer to one another, alternately; the first to the third, and the second to the fourth:

As the heavens are high above the earth;
So high is His goodness over them that fear him:
As remote as the east is from the west;
So far hath He removed from us our transgressions.
Ps. ciii. 11, 12."†

* Bp. Jebb's Sacred Literature, pp. 27, 28.
† Ibid. p. 29.

Sometimes however, the alternate quatrain, by a peculiar artifice in the distribution of the sentences, the third line forms a continuous sense with the first, and the fourth with the second:—

From the heavens JEHOVAH looketh down;
He seeth all the children of men;
From the seat of his rest he contemplateth
All the inhabitants of the earth.
Ps. xxxiii. 13, 14.

Isaiah with great elegance uses this form of composition:—

For thy husband is thy maker;
JEHOVAH GOD of hosts is his name:
And thy Redeemer is the Holy One of Israel;
The GOD of the whole earth shall he be called.
Isa. liv. 5.

6. Some periods also may be considered as forming stanzas of five lines; in which the odd line or member usually either comes in between two distiches; or the line that is not parallel is generally placed between the two distiches; or, after two distiches, makes a full close:

Who is wise, and will understand these things?
Prudent, and will know them?
For right are the ways of JEHOVAH:
And the just shall walk in them:
And the disobedient shall fall therein. Hos. xiv. 9.

Like as a lion growleth,
Even the young lion over his prey;
Though the whole company of shepherds be called together against him:
At their voice he will not be terrified,
Nor at their tumult will he be humbled.
Isa. xxxi. 4.

Who establisheth the word of his servant:
And accomplisheth the counsel of his messenger;
Who sayeth to Jerusalem, Thou shalt be inhabited,
And to the cities of Judah, Ye shall be built;
And her desolate places I will restore. Isa. xliv. 26.

The preceding are the chief varieties of the parallel lines, gradational, antithetic, and constructive: a few others of less note are discussed both by Bishops Lowth and Jebb; for which the reader is necessarily referred to their respective works. We now proceed to notice,

4. *Parallel Lines Introverted.*—These are stanzas so constructed, that whatever be the number of lines, the first line shall be parallel with the last; the second with the penultimate or last but one; and so throughout, in an order that looks inward, or to borrow a military phrase, from flanks to centre. This may be called the *introverted parallelism.*

Bishop Jebb has illustrated this definition with several apposite examples, from which we have selected the three following.

"My son, if thy heart be wise;
My heart also shall rejoice;
Yea, my reins shall rejoice;
When thy lips speak right things.
Prov. xxiii. 15, 16.

"And it shall come to pass in that day;
The great trumpet shall be sounded:
And those shall come, who were perishing in the land of Assyria;
And who were dispersed in the land of Egypt;
And they shall bow themselves down before JEHOVAH;
In the holy mountain, in Jerusalem.
Isa. xxvii. 12, 13."

"In these two stanzas of Isaiah, figuratively, in the first, and literally in the second, is predicted the return of the Jews from their several dispersions. The first line of each stanza is parallel with the sixth; the second with the fifth; and the third with the fourth: also on comparing the stanzas one with another, it is manifest, that they are constructed with the utmost precision of mutual correspondence; clause harmonizing with clause, and line respectively with line; the first line of the first stanza with the first line of the second, and so throughout."

"The idols of the Heathen are silver and gold;
The work of men's hand;
They have mouths but they speak not;
They have eyes but they see not;
They have ears but they hear not;
Neither is there any breath in their mouths;
They who make them are like unto them;
So are all they who put their trust in them.
Ps. cxxxv. 15, 18."

The parallelisms here marked out are very accurate. In the first line of this example we have the idolatrous heathen;—in the eighth, those who put their trust in idols;—in the second line the fabrication;—in the seventh, the fabricators;—in the third line, mouths without articulation;—in the sixth, mouths without breath;—in the fourth line, eyes without vision; and, in the fifth line, ears without the sense of hearing.

The parallelism of the extreme members, Bishop Jebb proceeds to state, may be rendered yet more evident, by reducing the passage into two quatrains; thus:

The idols of the Heathen are silver and gold;
The work of men's hand;
They who make them, are like unto them;
So are all they who put their trust in them.

They have mouths, but they speak not;
They have eyes, but they see not;
They have ears, but they hear not;
Neither is there any breath in their mouths.‡

‡ Sacred Literature, pp. 53, 54, 57, 58.

DEVOURING BOOKS.

It is recorded of Madame de Stael Holstein, that before she was fifteen years of age, she had '*devoured*' 600 novels in three months; so that she must have read more than six a day upon an average. Louis XVI., during the five months and seven days of his imprisonment, immediately preceding his death, read 157 volumes, or *one* a day.

If this species of *gluttony* is pardonable in circumstances like those of Louis, it is less so in a young lady of fourteen or fifteen. No one can have time for reflection, who reads at this rapid rate. And whatever may be thought, these devourers of books are guilty of abusing nature, to an extent as much greater than those who overcharge their stomachs, as the intellectual powers are higher than the animal propensities.

If we find but few cases of mental gluttony equal to that of M. de Stael, there are many which fall but little short of it. Thousands of young people spend their time in perpetual reading, or rather in *devouring books.* It is true, the food is light; but it occupies the mental faculties, for the time, in fruitless efforts, and operates to exclude food of a better quality.

I should be among the last to engage in an indiscriminate warfare against reading, but when I see the rapid increase of books in our market, and their general character, and consider, that the condition of the market indicates the character and strength of the demand,—when to this is added the conviction forced upon us, by facts within the range of daily observation, I cannot resist the conclusion, that it strongly behoves those who are friendly to mental as well as physical temperance, to sound an appropriate alarm.

Perpetual reading inevitably operates to exclude thought, and in the youthful mind to stint the opening mental faculties, by favoring unequal development. It is apt either to exclude social enjoyment, or render the conversation frivolous and unimportant; for to make any useful reflections, while the mind is on the gallop, is nearly out of the question; and if no useful reflections are made during the hours of reading, they cannot of course be retailed in the social circle. Besides it leads to a neglect of domestic and other labors. *The law, that 'man shall eat bread in the sweat of his face,' is not to be violated by half or three fourths of the human race with impunity. It is a* UNIVERSAL LAW; *and that individual, let the sex, rank or station be what it may, who transgresses, must suffer the penalty*—not mere poverty, but a loss of actual enjoyment if not of health. Even if we do not intrude upon the hours sacred to repose, sleep becomes disturbed, unsound and unsatisfying. Food loses its relish, life its zest, and instead of seeing the fair and goodly Eden we read and dream of, the world becomes less and less interesting, and we actually begin to complain of our Creator, while the fault is in ourselves.

Such are some of the results of a perpetual devouring of books; but it would require a volume to state them all in detail, so as to show the full extent of the evil.

I am fully aware that the error in question favors bookmakers and booksellers; for 'it is an ill wind that blows nobody good;' but this should not prevent our protesting against it. And while I disclaim all fellowship with those who derive no pleasure in the contemplation of the future, but place the golden era among past ages, I do not hesitate to say, that our ancestors, at periods not very remote, were more truly wise than the children of this generation. If they read fewer novels and light periodicals, they meditated more on those they read. If they had fewer books in the community, they had more of what Locke calls *sound, round-about sense. If they devoured less, they digested more.* It has been said of Dr. Johnson, that giant in *real* literature, that he never read a book *through,* except the Bible.

How would our mental gormandizers scout the idea, suggested by one who passes for wise, that we should always read with a pen in our hand! How would Madame de Stael have smiled, at being told that she would probably derive more benefit from reading half a dozen pages in a day, than the same number of volumes!

But we may anticipate a better future. This book-mania is destined to pass away. There is —there must be—in a world which has been for thousands of years improving, too much good sense long to tolerate it. Let the present race of youth, of both sexes, continue to devour greedily every catchpenny publication that issues from the teeming press;—but let them remember, that they are unconsciously hastening themselves from life's scenes, to give place to other, and we hope more rational actors—those who will remember that neither their mental or physical nature can be sustained by mere gormandizing, and that digestion is no less important than mastication.—*Detroit Courier.*

From the Protestant Episcopalian.

ECCLESIASTICAL HISTORY.

With the history of the Church, it will readily be conceded, every person who professes to be in any way attached to it, ought to make himself as well acquainted as he possibly can. No subject of greater importance, or replete with more interesting events, can be proposed for our consideration. "The Church" is the society of GOD'S forming, for the benefit of those of his creatures who had alienated themselves from him by wicked works, and exposed themselves to the danger of being punished with everlasting destruction from his presence and from the glory of his power. Here they were to have revealed to them, what was his *will* in respect to them, in their fallen state, and to be put in the way of access to *means,* the faithful use of which would be so blessed to them that they would undergo a moral transformation of character, in virtue of the Redeemer's merits, be restored to the favor of their heavenly Father, and made meet for the inheritance with the saints in light. The result of his own infinite wisdom, the evidence of his goodness, a monument of his power, all the kingdoms which hitherto have existed having been, and all that yet are to arise destined to be, in some way tributary to its advancement—itself never to "perish"—"to have no end,"—surely no one can wish to be ignorant of its history. But where can we be directed whence to obtain correct information respecting it? The writer of the present article earnestly wishes on his own account, and he presumes he may say, on account of many others, this question could be satisfactorily answered. But he fears it cannot. He knows of no general Ecclesiastical History that can be recommended to a Protestant Episcopalian, as free from objection. *Mosheim* has long been before the public, and is undoubtedly a work of much merit. But, as a Rt. Reverend Prelate well observes of him! "the author, learned and pious he undoubtedly was, either had not studied the works of the primitive Fathers of the Christian Church with sufficient care, or labored under some prejudices, from which powerful minds are not wholly exempt, that made him refer to learned moderns for the decision of questions, which the ancients alone can decide."

"The view Dr. Mosheim has given of the primitive Church, appears not to us to be countenanced by any primitive writer, and accordingly he rarely appeals directly to them in support of what he advances, but refers to modern authors, generally French or German."

Another church history has recently appeared, and which has attracted considerable attention. It is *Waddington's.* This author being a clergyman of the Church of England, we had reason to expect the subject of the ministry of the Church would have been fairly treated, and Episcopacy shown to have been, as, "tested by Scripture," and illustrated by the practice of the primitive Church, it has been so clearly demonstrated to have been, the institution of inspired men, the appointment of the Apostles, the divinely constituted mode by which the ministerial commission, the officers of the Church, in other words, the existence of the Church itself as a regularly organized society, was to be perpetuated. But this is not the fact. Waddington does not exhibit this subject as Scripture and history authorize him to have done. On the contrary, he maintains that all the "first converts were *commissioned* to preach,"—that "the Episcopal form of government was clearly not established" at Corinth at the time St. Paul addressed his epistles to the Christians in that city, "probably," as he alleges, "as being adverse to the republican spirit of Greece," and "that neither our Saviour nor his Apostles have left any express and positive ordinances, for the administration of the Church." See pp. 35 and 41, of the American edition. Other things equally objectionable will be found in this volume. That it is a work of considerable merit, will not be denied: but Episcopalians, I think, ought to be put upon their guard respecting it and be apprized that we do not regard it, by any means, as of good authority upon the subject of the organization of the Church. The *intimation* that Episcopacy is adverse to a republican government, he has no more excuse for making, than he has grounds for his strange *positions* noticed above. A little observation of the progress which Episcopacy has made in republican America, in the midst of an anti-episcopal population; and a little reading of a few works which have been published on this side of the Atlantic, would have furnished him both with *facts and arguments* upon this subject, showing that Episcopacy, so far from being adverse to a republican spirit, is prized as dearly, and flourishes as vigorously, where this spirit prevails, as it does where an aristocracy lords it over the land. With us indeed, it is the triumph of truth over error, of correct principles over prejudice. Episcopacy has made its way in our country, as did Christianity in early times, in spite of the most deeply rooted prejudices, the most inveterate hostility, and no little persecution. Among its ablest defenders, either in this country or in England, are men who, as they would perish at the stake rather than renounce their adherence to it, so would they also prefer that their country's flag should be their winding sheet rather than it should cease to wave in token of the independence of our republic.

But the inquiry will be made, as we have no ecclesiastical history in which we can place entire confidence, what shall we do—what one shall we use? The object of this communication is to call the attention of Episcopalians to one which I apprehend is not yet generally known to have been published. It is an edition of Mosheim, from the press of P. W. Wood & Co., Baltimore. This contains an Appendix, by the Rt. Rev. George Gleig, of Stirling. From this Appendix the quotation in a previous part of this article is made; and in this there is a full antidote to Mosheim's inaccuracies touching the organization of the Church. That Episcopacy is to be traced to "ambition and avarice," he makes it appear is an absurd statement—that "the people were first in authority, and exercised all that authority which belongs to such as are invested with the soverign power," he disproves from the very text which Mosheim adduces in favor of the position—that the title of bishop and presbyter was originally applied to the same order of men, he does indeed admit, but he shows most conclusively that the bishops and elders of the New Testament were *subordinate* to the Apostles, and that deacons also are an order of the ministry—thus proving as clearly as any candid mind can desire, the existence of *three* orders of ministers in CHRIST'S Church. Evangelists, he contends, and he most unquestionably establishes the position, had this name given them, not because they were a *distinct order* in the ministry, but because their *office* was to proclaim as missionaries, the *glad tidings* of the Gospel to those who had not hitherto heard them, and therefore that all the ministers of the word, whether apostles, presbyters, or deacons, and even laymen also could be thus designated. Dr. Campbell, of Aberdeen, himself opposed to diocesan Episcopacy, says the verb (ευαγγελιζω) from which the term evangelist is derived, "relates to the *first* intimation that is given to a person or people, that is, when the subject may be properly called *good news.* Thus in the Acts of the Apostles it is frequently used for the first publication of the Gospel in a city or village, or among a particular people." A satisfactory reason is given why this title was bestowed upon Philip and not upon the other deacons. But I should be occupying more space in this valuable periodical than perhaps could well be spared me, were I to notice the various particulars of interest to Episcopalians, brought to view and most ably discussed in this very valuable Appendix of Bishop Gleig. The whole would form a most sterling *tract* upon the subject of the constitution of the Christian Church, and as *such,* I hope it will soon be given to the public, and that no one, whether he be an Episcopalian or not, who has Mosheim's Ecclesiastical History, will fail to furnish himself with a copy of it.

ELTHONE.

WASHINGTON COLLEGE.

(Concluded from p. 813.)

PARTIAL COURSE.

For the accommodation of those students, who wish to attend to a portion only of the studies laid down in the regular course, the following provision has been made in the College Statutes; "They may apply themselves to any of the studies contained in the regular course, with the privilege of attending the Lectures;" and they "may also be prepared to join any of the higher classes in the regular course. Such students of the partial course as pursue their studies for a period of not less than two years, to the satisfaction of the Faculty, will, on leaving the institution, receive an English Diploma, as a testimonial of their good conduct and proficiency in learning."

INTRODUCTORY CLASS.

Candidates for admission into College, who are deficient in the preparatory studies, may have rooms assigned them in the College buildings, and pursue their studies under the direction of the Faculty, until they are qualified to join one of the regular classes. They will be charged the same rate for tuition and room-rent as in the case of regular students, and be required to conform themselves in all respects to the regulations of the institution. The same supervisory care will be extended to them as to other students; but they will not be considered as members of the College, until admitted to recite with the regular classes. This provision has been recently adopted, from an experience of the embarrassment often occasioned by defective preparation in the young men offering themselves for examination.

RELIGIOUS EDUCATION.

No course can be deemed complete, which leaves the pupil ignorant of the grounds of moral and religious obligation, or of the nature of moral duty, as displayed in the revealed will of GOD. To inform his intellect, without placing it, as far as human means will avail, under the influence of religious principle, would be arming him with a fearful power, which is as likely to be exerted for the destruction as the conservation of the best interests of society. How far the sacred text should be incorporated into a professedly classical course, is a question not yet decided even by those who justly appreciate the value of biblical instruction to the youth in our colleges. In some way or other, either as a voluntary study, or as a classic, the Bible ought to receive the attention to which it is entitled by the sublimity of its origin, and by the authority with which it speaks to the hopes and fears of man.

While the writings of such authors as Paley and Butler are studied in the classical course, and illustrated by references to the Scriptures; the principles of revealed religion are more directly inculcated in lectures, by a member of the Faculty, before a biblical class; when connected portions of the Bible are read in the original, their doctrines explained, and the students questioned on the portions under comment. A large number have also formed themselves into an association, holding weekly meetings for religious exercises, serious reading, and the discussion of theological subjects, in which they are not only allowed, but encouraged, by the Faculty. At their missionary meetings, an evangelical spirit is awakened and kept alive, by the reading of missionary intelligence, and by the interchange of thoughts on this subject, so interesting to the Christian world at the present day. A considerable fund is annually raised and applied to missionary objects, under the direction of the young men composing the association. These institutions, together with a Temperance Society, which includes most of the students, have existed in the College for a considerable length of time. Within the last year, the students have conducted a Sunday school in the College chapel, composed of children gathered from the population in the neighborhood; with the most gratifying results in regard to the influence, both on the children and their teachers.

It may be proper to add, that a still greater prominence will soon be given to studies connected with the illustration of the Bible, either by the critical reading of select portions in the classes, or by lectures on the sacred text, or by both.

Prayers are attended every morning and evening in the College chapel, with reading of the Scriptures; when all the students are required to attend. They are also required to attend public worship on the Lord's day, either in the chapel or at such places as their parents or guardians may desire.

GOVERNMENT AND MORAL DISCIPLINE.

The officers of government reside in the college buildings, and visit the students daily in their chambers. It is their wish to be considered by the young men under their charge, in the light of friends;—to invite and receive their confidence, and to act toward them in the place of parents and guardians. It results, from the intimacy thus maintained, that the government is parental and persuasory. The character of each student is known to the Faculty; merit is sure to be noticed and encouraged, and a propensity to vice early discovered and reproved. As College is designed, in the view of the Faculty, for the promotion of intellectual and moral improvement, and not for the reformation of the intractable and depraved, persons of doubtful character will be denied admission, and the immoral removed as soon as detected.

REPORT

Of an Examination of Poor-Houses, Jails, &c., in the State of New-York, by Samuel Chipman.

The reader may think that we have chosen the most appalling statement we could find. Not so: we have taken the first page of the pamphlet.

ALBANY COUNTY.—*Population* 53,520.

Jail.

Whole number committed in one month preceding this date	114
Temperate, - - - - -	15
Doubtful, - - - - -	17
Intemperate, - - - - -	82

Of the temperate, two for assault and battery; one on five indictments for obtaining money under false pretences, grand larceny, perjury, &c., makes free use of spirits; four others also make use of spirits. Of the doubtful, *six* are known to make use of spirits, and two are vagrants.

Of the intemperate, at least TWENTY have been committed for *abuse to their families!!* The whole number of commitments during the year ending the 19th day of Nov. last, was 1,216.

GARRIT HOGAN, *Jailer.*

Albany, 25th Dec., 1833.

Further—during the past year, I have no doubt that there have been, among the prisoners, at least ONE HUNDRED CASES OF DELIRIUM TREMENS.

The only death in jail during the year was that of a woman of *delirium tremens.*

GARRIT HOGAN, *Jailer.*

A Summary view of this Prison for the past year.

Imprisoned in consequence of intemperance, *at least eight hundred and twenty.*

FOR WHIPPING THEIR WIVES, or abuse to their families, not less than TWO HUNDRED.

Delirium tremens, ONE HUNDRED CASES.

But look a little further, and examine the following statement of the police magistrate.

Mr. Chipman: Agreeably to your request, I took particular notice of every case that came before me at the police office in this city during one week; and I now certify, that of the FIFTY complaints of a criminal character which were made during the first week in January last, FORTY-EIGHT clearly originated in INTEMPERANCE. One of the other two cases partook more of the character of *carelessness* than of criminal design. The other was the case of a child whose parents are *habitual hard drinkers,* but are not what are usually called drunkards.

And the above, I have no doubt, would be a fair *average* of all the cases that came before me during the year, that is, NINETY-SIX in a HUNDRED originated in or were directly connected with intemperance.

More than TWENTY-FIVE HUNDRED cases come under my cognizance in a year.

J. O. COLE, *Police Justice.*

Albany, 20th March, 1834.

Although nothing that I can say will add to the importance which will be attached to the above certificate, yet it may not be amiss to remark that Mr. Cole has held the office of police justice for more than eight years, amidst all the changes of party; a fact which reflects honor alike upon him, and the constituted authorities of this city, by whom he was appointed, and has been continued in office.

But don't stop here, look at your

Alms-House.

Whole number received into this house in one year,	634
Not from intemperance, - - -	1
Doubtful, - - - - -	17
Intemperance, - - - - -	616

The 17 were from remote towns in the county. Of the whole number 198 were females, and at least three-fourths of them were intemperate; and full one half grossly so. There are a few very respectable and interesting women here, but they were reduced to poverty by the intemperance of their husbands. There were 297 persons in the house on the 1st January 1833, so that the whole number *assisted* in the year is 931.

GEO. W. WELCH, *Superintendent.*

Publications for sale at the Depository of THE NEW-YORK PROTESTANT EPISCOPAL PRESS.

RELIGIOUS BOOKS.

For sale at the New-York Protestant Episcopal Press, No. 46 Lumber street, rear of Trinity Church, a full assortment of the BOOK OF COMMON PRAYER, in every variety of size, price, and style of binding, with either the new or old Psalms —the new Psalms bound separately—the Psalms and Hymns bound together; BIBLES in considerable variety; Communicant's Companion; Devotional Sonnets; The PARISH LIBRARY, consisting of thirteen volumes, and in which are included six volumes of the Standard Works, edited by the Rev. William R. Whittingham; the Works of Bishop Ravenscroft; Essays on the Difficulties of St. Paul, by Archbishop Whately; Bishop Sumner's Help to Domestic Instruction and Devotion, consisting of Lectures on the Gospels of St. Matthew and St. Mark, in one volume, and of St. Luke in a second volume; Bishop Blomfield's Manual of Family Prayers; Sacra Privata, by Bishop Wilson; the Weller Tracts from vol. 1 to 8; the M'Ellen Tracts, by the Rev. John A. Clark; the Tracts of the Protestant Episcopal Tract Society, from No. 1 to 78— together with a variety of the other Church Publications of the day.

BOOKS OF DEVOTION.

Bishop Blomfield's Family Prayers.
Cotterill's Prayers.
The New Manual.
Family Prayers, by William Wilberforce, Esq.
Family Devotions, from the Liturgy. By the Right Rev. Bishop Onderdonk, of Pennsylvania.
Family and Private Prayers, taken from the Liturgy of the Church. By the Rev. William Berrian, D. D.
Wyatt's Christian Offices.
Christian's Manual. By Bishop Hobart.
Companion for the Altar. By Bishop Hobart.
Communicant's Companion.
Wyatt's Christian Altar.
Wilson's Sacra Privata.
ALSO,—*Helps to Devotion*—Bishop Sumner's Expository Lectures on the Gospels of St. Matthew, St. Mark, and St. Luke, peculiarly adapted to the use of families.

FLOYD SMITH, Agent.

January 15, 1835.

EARLY YEAR'S OF BISHOP HOBART.

JUST PUBLISHED, and for sale at the Press, 46 Lumber-street, price 88 cents. *The Early Years of Bishop Hobart.* By John McVickar, D. D. "The boy is father of the man.' —*Wordsworth.*

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B. Curtis Brown, *Print.*